BP
166.5
V5
GTU
Storage

THE
SANDFORD FLEMING
LIBRARY

EX — LIBRIS

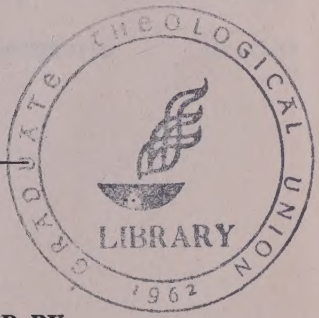
N 427 B. f 10,25

Islamic Series No. 3.

MUHAMMAD IN PARSI, HINDOO AND BUDDHIST SCRIPTURES

BY

A. H. Vidyarathi and U. Ali.



PUBLISHED BY

ABBAS MANZIL LIBRARY, ALLAHABAD (3)

Price Rs. 5|-, $1.

OT54
V66

Islamic Series No. 3.

MUHAMMAD IN PARSI, HINDOO AND BUDDHIST SCRIPTURES

BY

A. H. Vidyarthi and U. Ali.

PUBLISHED BY

ARMA MANUEL LITERARY ALLAHABAD (I)

Price Re. 1. 8d.

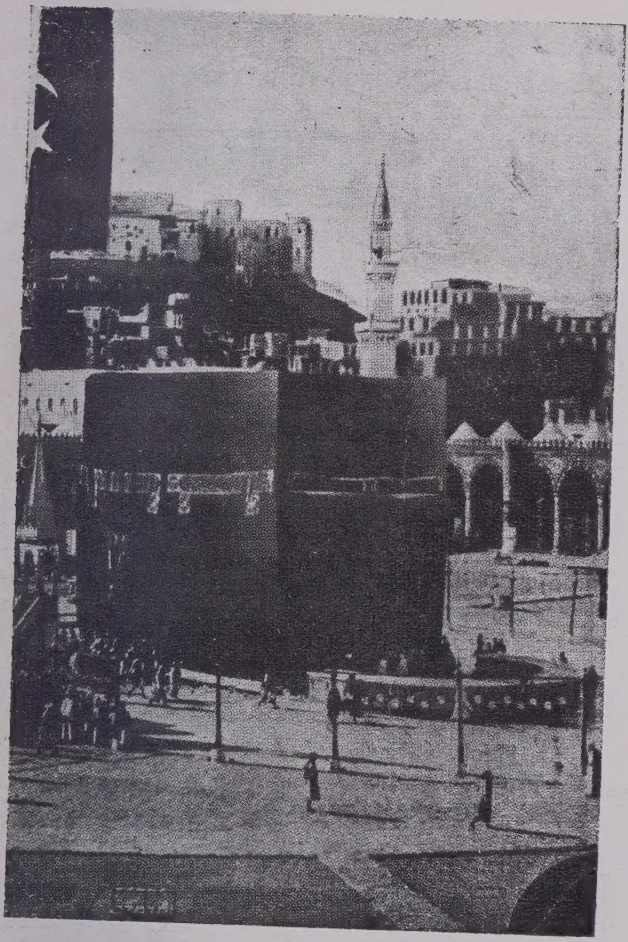
BERKELEY BAPTIST DIVINITY SCHOOL
CALVIN B. FLEMING LIBRARY

CONTENTS:—

		Pages
1.	Mohammad in Parsi Scriptures ..	1—30
2.	Mohammad in Hindoo Scriptures ..	31—118
3.	Mohammad in Buddhist Scriptures ..	119—240

41676

BP
166.5
V5



THE FOUNDATION TEMPLE OF ISLAMIC UNITY AND POLITY.

(See Reverse, also pages 46 & 114)

Kaaba or "Cubic structure" was founded and built by Abraham in Mecca two thousand years before Christ. It was repaired when damaged by inundation in the boyhood of the Prophet, and again repaired when it was accidentally burnt in the struggle between the army of Khaliph Abdul Malik (73 A. H.) and the partisans of Ibne Zobair the pretender of the Khilaphate. The circumbulation of this building seven times is an ordained pilgrim rite to be performed once in the lifetime by every capable Muslim of the world.

Even the birds respect its sanctity and the following observation recorded by an Englishman may be read with interest.

"It has been asserted by the Mekkans, that neither the sacred pigeons, nor any other bird, ever perches on the roof of Kaaba. Sleeping ever night for some months on a roof which overlooked that of Kaaba, I had a good opportunity of testing the truth of this assertion. I have repeatedly searched the roof of the sacred building and have never once seen there either a bird or any other living thing. At times, when the roofs of the Makams of the Imams and the ground below them were covered with myriads of pigeons, I have constantly seen the Kaaba roof bare and silent. The Shaybi, too, informed me that no defilement of birds is ever found there".

(The "Holy Cities of Arabia" by Eldon Rutter, page 376, London, 1928 Edition.)

The Sanctuary is situated in the barren valley of Mecca where for miles not a blade of grass is visible, and yet miraculously enough all seasonal fruits and vegetables could be had there cheap and plenty. This is in conformity with the promise of Allah in response to the prayer of ABRAHAM referred in the Quraan. (II. 120).

INTRODUCTION

"Verily, whether it be of those who believe, or those who are Jews, or Christians, or Sabeans, whosoever. believe in God and the Last day and act aright, they have their reward at their Lord's hands, and there is no fear for them, nor shall they grieve."—(Al-Quraan II. 59).

Salvation lies in all religions, and Parsis, Hindoos and Buddhists are no exception, provided one but trusts in God and acts aright. It does not depend on any particular dogma, creed, ritual, penance intercession atonement, and much less on ones own breed, pedigree or caste. But then the question arises, what is God and what is good and evil or the natural question that comes uppermost to one's mind, whence, why and wherefore in this scheme of creation

If your own religion answers these questions satisfactorily, then salvation is your birthright, stick to it and hope for the best. God who knows the innermost feeling of your heart, knows your purpose and intentions, He may be a stern taskmaster to an evil doer, but He is equally kind and merciful, and ignores your little deviation, specially one not committed inordinately.

What you have to do is to keep your mind open and donot subject it to parochial and racial prejudice and bigotry, or hermetically seal it from receiving any

further light coming from outside. This correct attitude, if adopted, will lead to your happiness herein and hereafter. Once you are made internationally-minded, your religous outlook could take the same colour and you will prefer a religion international and universal in its aspect, rather a religion having all the features of a national cult, or sectarianism which with its twin sister racialism has been the root cause of all the mischiefs and ills we are facing in the world.

A world teacher was the expectation of humanity. We may be accused of partisan spirit if we say, he has come, thirteen hundred years ago, but never mind what we say. Look his skeleton into your own cupboard. If you discover him, well and good, if not, we neither entreat you nor threaten you into believing one. But we may say one thing, and do not think it only as our advertising stunt. It is just possible the researches of these authors, who are scholarly and, I should say, "home bred" of your own religions, (if we are allowed such expressions) should make you curious and anxious to learn more about this world teacher and his teaching, just turn to the last page of this book for our Islamic series, cheap at Rs. 5|- when each book is more than three hundred pages, printed in most sumptuous style and get up. just the one you hold. Drop us a post card and we will gladly forward you your requirements. If you do not care to purchase our books but want to learn more about Islam, we will be glad to answer your honest queries, if accompanied by stamped envelope addressed to our editors through us.

PROPHECIES ABOUT THE HOLY PROPHET IN THE PARSI SCRIPTURES

> "Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, God took away their light, and left them in darkness—they do not see." (The Holy Qur'an, II : 17.)

ZOROASTRIANISM, which is commonly known as Parsi-ism, is the ancient religion of Persia. This was the religion of the Iranian people before Islam. This religion is also called the religion of the 'Fire worshippers' and 'Magianism'. The religious scriptures of the Parsis are found in two languages, Zendi and Pahlawi. Besides these two scripts, some literature in cuneiform writing is also found. The Pahlawi script resembles the present Persian script but Zendi and cuneiform writing is different from it. Two divisions in the ancient Iranian scriptures are of importance—the one is known as Dasatir and the other as Vesta or Zend Avesta. Each one of them is again divided into two portions—the *Khurda Dasatir* and *Kalan Dasatir*, the *Khurda Avesta* and *Kalan Avesta*, also known as *Zend* or *Maha Zend*.

So many different versions there are, about the number, language, and the period of revelation of these books, that nothing can be taken as definite. There are eleven different pronunciations of Zoroaster's name, who is said to be the chief author of these books. What the name Zoroaster means, is also doubtful and similarly, nothing can be definitely said as to what place did he belong to and where he was born*. These differences have led some of the learned scholars to think that the very person of Zoroaster is fictitious and imaginery.

It is held by Zoroastrians that their religion is of a very ancient date, but many orientalists and research workers have disproved this contention, and have also shown, through facts of history, that this religion has borrowed a good deal from Egyptian and Jewish legends and Greek mythology. The propagation of Zoroastrianism had been, of old, limited to Persia only. It is, however, recorded in Dasatir, that Shankara Kas and Vyasaji, two dignataries of India, after much discussions, were convinced of the truth of this religion, and hence began to preach it in India.† Similarly, we find in Zend Avesta Farvardin Yasht, that Buddha also argued with them and was vanquished. But these anecdotes cannot prove either that the religion of the Vedas was spread in Persia or that the Iranian Faith was promulgated in India. No historical record is found in

---

* *Cf.* Introduction of *Gatha, Sarodhai Zartustara,* published by the Iranian Association of Zoroastrians, 1927.

† *Cf.* Dasatir, Namah-i-Sasan.

support of these theories. Only this much can be concluded that both the Indians and Persians had just become aware of each other's religion. Neither Vedic Dharma nor Parsi-ism was a missionary religion and hence they remained confined to the precincts of their own respective countries.

The Zoroastrians call themselves monotheists, but others hold them to be believers in two Gods. They call their God as 'Ahurmazda', Ahur means Master and Mazda means Wise, the name of their God thus means the 'Wise Master'.

The relation of Zoroastrian teachings with other religions

THE earliest part of Zoroaster's teachings is known as Gathas. We find a mention of Gathas in Vedas as well.* But there is no mention of the Vedas and other Hindu books in Zoroastrian scriptures. This shows that Gathas are of an earlier date than Vedas. Similarly, in the Vedas there is a reference to *Puranam Yajusha Sah*†. "Yajush comes with Puran," which, in fact, is 'Yajush Ha Puranam' or 'Yajush Ha Puran'. This 'Yajush Ha' is a part of the Parsi scripture Zend Avesta. And according to the Vedic religion Puranas are not older than Vedas but Vedas are older than Puranas. But 'Purana Yajush Ha' does exist in Zend Avesta.

---

* Artharva Veda, XV : 6-12.
† Atharva Veda, XI : 7-24.

The Teachings of Zoroastrianism

A PART of the teachings of Zoroastrian religion is also in conformity with the teachings of the Bible and the Holy Qur'an. Below we give a few instances:—

1. The creation of this universe was completed in six periods of time. Ahurmazda first created the heavens then water then the earth then vegetables then animals, and last of all He created man.

2. Mankind was born of one pair, which is known as *Mashya* and *Mashyana* (male and female). Mashya means male.

3. God told Yim (Noah) that a fierce snow-storm was imminent, which would cause all the evil-doers to perish. Noah was then asked to make an underground alcove and to accumulate in it a pair each, of vegetables, animals and man. So was it done, and with the exception of those who were sheltered in that cave, all creation perished.

4. Yim or Noah, is stated to be the first Law-giver prophet, but he is said to have declined to preach his prophethood, and thus Zoroaster became the first Law-giver.*

5. Just as Christ and other prophets gave the news of the advent of a Promised one, in like manner, Zoroaster has also prophesied the coming of the one resembling him. His name is said to be 'Soeshyant' which means 'Mercy for the Worlds'. His chief attri-

---

* Vendidad Fargard, II : 4.

bute is, that he will be 'Astvat-ereta' or the upholder and gatherer of all nations. He will be raised for the guidance and reformation of all men. This prophecy is not only found in Zend Avesta, but is also mentioned by scholars of other religions in their researches. For instance, H. P. Blavatsky has referred to it in her book *'Isis Unveiled'*, Vol. II, p. 236.

THE FIRST PROPHECY OF ZARTUSHTRA

Eulogy of the Holy Prophet and his Companions

THERE are numerous clear prophecies in Zend Avesta, the recognized book of the prophet Zartushtra, about the Holy Qur'an, the Prophet Mohammad and his companions. A part of these prophecies is mythical, and is stated in such terms which cannot be taken to be literally true. But if we interpret them in a reasonable manner and corroborate them by facts of history, they clearly apply to the Holy Prophet Mohammad and none else. For instance, in Vendidad, the first part of Zend Avesta, and Yashts, the second part of the same book, it is recorded that there is a hidden progeny of Zoroaster which will appear some time after him. A woman, it is said, will bathe in the Kasava Lake and will get pregnant. She will give birth to a promised prophet "Astvat-ereta" or "Soeoshyant" (the Mercy for the worlds), who will protect the Zoroastrian Faith, will kill devil, sweep away idol-worship and will reclaim the Zoroastrians from their vices. This Kasava Lake is located by Zoroastrians somewhere in Sistan, where the Persian King Xerxes had disappeared while bathing. It is the same "spring of the water of life"

where Xerxes of Zoroastrians is said to be still alive, teaching wisdom to the people and guiding those who have gone astray. According to our interpretation, however this Kasava is not a material Lake, but is a spiritual fountain or the "Kausar" of the Prophet Mohammad, as the Qur'an says, "We have given thee Kausar." This 'Kausar' is nothing else but the sacred Qur'an, which is a mine of truth and bears the common teachings of all the prophets. It was through this 'Kausar' that the Holy Prophet became the confirmer of all the prophets and also the promised one of all religions. Just according to the prophecy of Zoroaster, he protected his real teachings as he protected the teachings of other prophets. And the water of this very spring cooled down the fire that was burning in the Zoroastrian temple.

The following is the translation of the original prophecy:—

"We homage the good, strong, beneficent Fravashes of the faithful, who fight at the right hand of the reigning Lord . . . . They come flying unto him, it seems, as if they were well-winged birds. They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the enemy unseen, from the female *varenya* fiend, from the evil-doer bent on mischief and from that fiend who is all death, *Angra Mainyu* (Abu Lahab). It will be, as if there were a thousand men watching over one man, so that neither the sword well-thrust, nor the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the

stones flung from the arm shall destroy him." (Farvardin Yasht, 63, 70—72).

This prophecy gives a vivid picture of the protection of Zoroastrian Faith and the loyalty and selfless sacrifices of the companions of the Holy Prophet. How they built a human wall around the Prophet to protect him from the enemy's attacks, is a well-known fact of history; but how this 'Kausar', that was given to the Prophet, incorporated in itself the teachings of Zoroastrianism and thus protected them, will be proved from the following quotations:—

Zoroastrian Teachings Confirmed by the Holy Prophet.

1. "Allah is One". But His unity is not a numerical oneness, but is a personal attribute. Zoroaster, similarly, says, "He is one, not one in number."[1]

2. "None is like Him."[2] Similarly, we find in Dasatir, "He has none like Him."[2]

3. "Nothing is like a likeness of Him".[3] In Dasatir, we similarly, find "Nothing resembles Him".[4]

4. The Dasatir say: "He is without an origin or end, without a rival, an enemy, a prototype, a friend, father, mother, wife, son, an abode, a body or form and without colour and scent."[5] The Holy Qur'an has

---

(1) *Namah Shat Vakshur Zartusht Dasatir,* p. 69.
(2) The Quran, CXII : 4.
(3) The Quran, XLII : 11.
(4) Dasatir.
(5) *Ibid.*

more beautifully put it: "God is He on Whom all depend. He begets not, nor is He begotten; none is like Him."[1]

5. The Dasastir state that 'He gives life and existence to everything.[2] The Qur'an confirms it, saying: "He created every thing."[3]

6. "Neither the eye can behold Him nor the power of thinking can conceive Him."[4] The Holy Qur'an says: "Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware."[5] The Qur'an has not merely made a statement, but has also advanced an argument. The Being that comprehends all vision and is, at the same time, Subtle and Infinite One, cannot be comprehended by the physical eye. He is the spirit and can be seen only with the spiritual eye. This fact is also stated in Dasatir "Tell the world that God cannot be seen with these (physical) eyes; some other eyes are required to behold Him."[6]

7. Matter and Soul are not eternal like Him "Thou art the most ancient, there was none before thee nor shall anything remain after thee."[7] The Holy Qur'an has, in like manner, expressed: "He is the First

---

(1) CXII : 1-4.
(2) Dasatir.
(3) VI : 102.
(4) Dasatir, p. 68.
(5) VI : 104.
(6) Dasatir, p. 107.
(7) Dasatir, p. 66.

and the Last and the Ascendant (over all) and the Knower of hidden things."[1]

8. In Dasatir it is said "He is above all that you can imagine of." The Holy Qur'an says: "His is the most exalted state."[2]

9. "Don't be disappointed of His favours and kindness,"[3] is the teaching of Dasatir. The Qur'an corroborates it by saying "Do not despair of the mercy of Allah."[4]

10. Zoroaster said: "I am nearer to you than your ownself."[5] The Qur'an also says: "We are nearer to him than his life-vein."[6]

11. Regarding angels, Zoroaster said "Angels are countless."[7] In the Qur'an we find: "And none knows the hosts of your Lord but He Himself."[8]

12. God says unto Adam: "The Word of the Lord is that which the angel reveals to your heart."[9] The Holy Qur'an verifies this truth saying:

"For surely he (Gabriel) revealed it to your heart by Allah's command."[10]

---

(1) LVII : 3.
(2) XXX : 27.
(3) Dasatir, p. 33.
(4) XXXIX : 53.
(5) Dasatir, p. 122.
(6) L : 16.
(7) Dasatir, p. 6.
(8) LXXIV : 31.
(9) Dasatir, p. 37.
(10) II : 97.

13. "When a man of good deeds," says Zoroaster, "leaves this body, I send him to the paradise."[1] The Holy Qur'an says: "Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise."[2]

14. About paradise, Zoroaster says: "The dwellers of Paradise will get, through the kindness of the Lord, such a body that will neither wear out nor will get old nor anything dirty will enter it."[3] Again he said: "They will live for ever in that joyful abode."[4] The teachings of the Qur'an are as follows: "The righteous shall live in the midst of gardens and fountains. Enter them in peace, secure. And we will root out whatever rancour is in their breasts—(they shall be) as brethren, on raised couches face to face. Toil shall not afflict them in it, nor shall they be ever ejected from it."[5]

15. "The dwellers of hell will live there for ever they will be tortured both with intense heat and intense cold." (Dasatir, p. 38). The chastisement of fire and intense cold is found particularly in the Zoroastrian religion and in no other principal religion. The Holy Qur'an also corroborates this fact: "They shall not taste therein cool nor drink, but boiling and intensely cold water."[6]

---

(1) Dasatir, p. 13.
(2) XVIII : 107.
(3) Dasatir, p. 9.
(4) *Ibid*, p. 13
(5) The Quran, XV : 45 —48.
(6) LXXVIII : 24, 52.

16. Besides, we find in Dasatir, commandments regarding gentlemanly behaviour, marriage, chastity, fulfilment of promise, prohibition of wine, hair cutting of a young born, cleansing the body by taking bath, ablution, and *Tayammum,* etc.

17. In the beginning of every *namah* of Dasatir, verses equivalent to *Aaoozobillah* and *Bismillah* are found, just as every chapter of the Holy Qur'an begins with "In the name of Allah, the Beneficent, the Merciful."

18. Three different ways of Divine revelation are described—in dream, in a state between dream and wakefulness and in wakefulness.[1]

19. Two kinds of injunctions decisive and allegorical are described as *Parkhida* and *Aparkhida.*[2]

20. About prophethood, Zoroaster remarks: "A prophet is needed for enforcing such laws which everybody could abide by. Men are inter-dependent and they stand in need of Divine laws acceptable to all of them, which could root out tyranny, deceit and ill-feeling and give peace and harmony to the world. These lawgivers should be Divinely inspired men so that all could submit to them."[3]

As regards the recognition of a prophet, the prophet Zoroaster has said: "They ask you as to how should they recognize a prophet and believe him to be true in what he says; tell them what he knows the

---

(1) *Namah Shat Vakhshur Zartusht,* 5—7.
(2) *Ibid.,* 5.
(3) *Ibid.,* 45—49.

others do not, and he shall tell you even what lies hidden in your nature; he shall be able to tell you whatever you ask him and he shall perform such things which others cannot perform."[1] Shortly before the advent of the Holy Prophet in Arabia, Persia was under the sovereignty of Sasan V. When the companions of the Prophet, on invading Persia, came in contact with the Zoroastrian people and learned these teachings, they at once came to the conclusion that Zoroaster was really a Divinely inspired prophet. Thus they accorded the same treatment to the Zoroastrian people which they did to other "People of the Book." Though the name of Zoroaster is not mentioned in the Holy Qur'an, still he was regarded as one of those prophets whose names have not been mentioned in the Qur'an, for there is a verse in the Holy Book saying: "And We did send apostles before thee: there are some of them that We have mentioned to thee and there are others whom We have not mentioned to thee." (40 : 78). Accordingly the Musalmans treated the founder of Zoroastrianism as a true prophet and believed in his religion as they did in other inspired creeds, and thus according to the prophecy, protected the Zoroastrian religion. James Darmestar has truly remarked in the translation of Zend Avesta: "When Islam assimilated the Zoroastrians to the People of the Book, it evinced a rare historical sense and solved the problem of the origin of the Avesta."[2]

---

(1) *Namah Shat Vakhshur Zartust*, 5—7. 50—54.
(2) Introduction to *Vendiad*. p. 69.

How did Zoroaster prophesy the truth of the Holy Prophet

SOME materialistic and thoughtless people, on finding a close resemblance between the teachings of two religious scriptures, are inclined to think, that the one that was revealed on a later date has cribbed those teachings from the older book. But God Who has given the Light to one prophet and people can also give the same Light and Truth to another prophet. Moreover the prophets and their followers have always been trying to keep those Divine gifts to their own particular sphere only. So there is little likelihood of imitation or reproduction. God being the Cherisher of the worlds can not ignore any of His creatures. He is the Lord of the Easts and the Lord of the Wests. Just as the physical sun travels from the East towards the West giving light to every people and place, similarly, the sun of spiritual and Divine Light also equally sheds light on all people and all countries. Every nation has got its own East and seeing the sun rising from there thinks that it has risen for them alone, there being only one East and West. But anyone who knows the shape of the earth can understand that every point from where the sun rises is the East for the people on its one side and the same point is the West for another people on the other side. This great scientific truth was revealed by the Holy Qur'an thirteen centuries before when it said "Lord of the Easts as well as of the Wests". East and West are relative terms. The same point can both be East and West for different people. Thus God equally blessed His creatures with both the physical and

spiritual lights. The Lord who gave a Fire to Zoroaster with which he brightened the country of Iran, also gave the Israelites, the 'Morning Star' (in the person of Jesus Christ) for their guidance* and He raised, for the people of India, Kirshna Chandra or the "Moon", for showing light to the people of this country. Then the point worth considering is that all these illuminaries, the Fire of Zoroaster, the Morning Star of Christ and the Moon of Krishna have prophesied the advent of the Shining Sun who was to appear last of them all in the person of Mohammad. If the Holy Qur'an has corroborated their teachings, they too have foretold the truth of the Prophet's mission. None of them has, thus, borrowed anything from the other. All of them drank at the same fountain and the One Lord gave them light and learning.

The verse quoted at the top of this chapter well applies to the Parsi people--"Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, God took away their light, and left them in darkness—they do not see." These people are known as the fire-worshippers and their sanctuary is called the "Temple of Fire." Of these people, God says in this verse, that their surroundings got illumined for a time with the fire that was kindled, but when that light was taken away by God, they began to stumble in darkness like the blind. As they have, deviated from the right path of Zoroastrian teachings they are, in

---

* Revelation, XXII : 16.

the words of the Qur'an, "Deaf, dumb (and) blind, so they do not turn back"—II : 18. *'Kavis'* and *'Karapons'* are the two special terms applied in the Zoroastrian religion to those who cannot see nor hear anything of God.[1] When King Yazd Gard III (5th century A.C.) declared Zoroastrianism as the State Religion of Armenia, he promulgated the following edict: "You must know that any man who does not follow the religion of Mazda is deaf, blind, and deceived by Ahriman's devs."[2]

The Fire that was kindled by Zoroastrians, was, in fact, a symbol of Divine worship. By lighting fire they were supposed to make a covenant that they would always follow the Divine Light and abide by their religious laws. The prophet Zoroaster himself explained this point as follows:—"I explain to you, who have assembled here, the wisdom of the All-Wise God. I explain to you His praise and glory and the melodies of pious souls which is a mighty Truth and which I see rising from these Holy Flames. Listen carefully to the reality of these phenomena, and ponder, with a clear and devout mind, over the flames of Fire."[3] It is thus clear from this wise saying of Zoroaster that the Fire in the Temple was the conventional sign of the promise to abide by the laws of religion and to give them a deep thought.

---

(1) *Ormazd Yasht,* 10—*Bahram Yasht,* I : 4.
(2) Elisacus, *The War of Vartan.*
(3) *Gatha Yasht,* XXX ; 1, 2.

The Holy Qur'an has also spoken of a Fire and has made this point more clear to the Zoroastrians. The Qur'an, in fact, speaks of four kinds of fire:

1. The fire which has light as well as which burns just as the material fire.

2. The fire neither having light nor the quality to burn, as the fire that is present in trees.

3. The fire that has no light, but that burns, as the fire of hell.

4. The fire that has light but that does not burn. And this the cardinal of guidance. As Moses had said, "Or I find a guidance at the fire." The Qur'an, XX : 11. At another place we find the words "Blessed is he who is in search of the fire."[1]

The present history of the Parsi religion shows that some time after Zoroaster, the Parsis abandoned their religious laws and that "Covenant of Fire," which was then reduced to mere worship of Fire, was totally forsaken by them. (Epistles of Sasan I and Sasan V in Dasatir). Their religious scriptures having been thrown in the background were either destroyed by the sacking of Parsis by the Greeks or were tampered with so that to-day they are regarded only as the ruins of a religion. "As the Parsis are a ruin of a people so are their sacred books the ruins of a religion."[2]

If a nation or religion is said to be alive on account of its guiding force and the unpollutedness of its scrip-

---

(1) The Quran : XXVII : 8.
(2) *Sacred Books of the East*, Vol. IV.

ture, then the Parsi religion is surely devoid of that life. Neither the Parsi scriptures are found to-day in their original form, nor their language is a living language. Some relics, however, are still to be found in these ruins containing some guidance and prophecies of Zoroaster for their present decay. And among these relics are the prophecies of the cooling down of the fire in their temples, the renaissance of the Parsis, their following the lead of the Arabian prophet, turning their faces in worship towards Ka'ba and the acceptance of Islam by the Persian chiefs.

Just as Zoroaster kindled a Spiritual Fire in Persia, in like manner, the Prophet Mohammad, on extinguishing of that fire, lit the same in Arabia. The Prophet, in accordance with the verse of the Holy Qur'an,[1] is reported to have said "My parable is like the parable of that man (Zoroaster) who kindled a fire." (Bukhari). These words, in fact, refer to a great prophecy of Zoroaster. Just as Moses bore witness of one like him "And a witness from among the children of Israel has borne witness of one like him",[2] similarly, Zoroaster bore witness of a prophet like him.

TWO OTHER PROPHECIES OF ZOROASTER

Reform of Zoroastrianism and the Holy name of the Prophet

GOD Almighty addressed the Prophet Zoroaster in the Zend Avesta in the following terms: "The most

(1) Their parable is like the parable of one who kindled a fire, II : 17.

(2) The Quran. XLVI : 10.

powerful amongst the Companions of the Muslims, O Zaratushtra, are those of the men of the primitive law, or those of the 'Soeshyant' (not yet born), who are to restore the world."[1]

Just as the followers of Zoroaster, by walking in his footsteps, attained the height of glory, similarly, a nation of believers will come into existence at a later date who will give a new life to the world and its religions; and who will stand for the help of their Prophet in the most fearful battles.

Again was said with more explicitness: "Whose name will be, the Victorious, 'Soeshyant' and whose name will be 'Astvat-ereta.' He will be Soeshyant (the beneficent one) because he will benefit the whole bodily world. He will be Astvat-ereta (he who makes the people rise up) because as a bodily creature and as a living being he will stand against the destruction of the bodily being to withstand the idolaters and the like and the errors of the Mazdaynians."[2]

There is no other prophet but the Prophet Mohammad on whom this prophecy applies with true appropriateness. His being a beneficent victorious is clearly illustrated from the treatment he meted out to his blood-thirsty opponents, after the fall of Mecca, whom he let go just by saying "There shall be no reproof against you this day." His name Mohammad (the

---

(1) Farvardin Yasht. XIII :17.
(2) *Ibid.*, XXVIII : 129.

praised one), his being a 'mercy for the worlds', while the preceding prophets were only a 'mercy unto their own people', and his correcting the errors of both the idolaters and the Mazdaynians,—are characteristic signs found in no other prophet save the Prophet of Arabia (peace and the blessings of Allah be upon him)!

THE FOURTH PROPHECY

The remarkable sanctity of the Prophet's Companions

"AND there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smitting, well-thinking, well-speaking, well-doing, following the good law and whose tongues have never uttered a word of falsehood". Zamyad Yasht, 95.

Along with the Holy Prophet, a mention is also made of the piety and sanctity of the companions of the Prophet in various prophecies. In the Bible also we find a reference to the ten thousand saintly people. In fact, the holiness of the life of his companions and followers, is the greatest proof of the truth and success of a prophet. He himself must be the truest man who can make his followers so truthful and honest. It is a well-known fact to the student of Islamic Traditions, that whichever hadith is narrated by a companion of the Holy Prophet, is decidedly taken to be true, for falsehood can in no way be ascribed to the blessed companions of the Holy Prophet. Their veracity and truthfulness is a matter of fact.

THE FIFTH PROPHECY

Fire in the Temples would cool down with the advent of the Prophet

THE following prophecy is also very striking and worthy of notice and deep thought by every serious student. The prophet Zoroaster remarked: "Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world." Atash Nyayish : 9.

This verse is quite plain and hardly needs comment. It was foretold that the fire would cease to burn when the restoration of the world would take place. The Zoroastrian prophet had taken a covenant from his followers to burn fire in the house of God as a symbol of the appearance of Divine Light; and they were to keep it burning till the Promised Prophet, who was to bring about a complete restoration of the world, appeared. And the world has seen that when the Promised Prophet came into the world, the fire in the temples was extinguished.

In the foregoing prophecies, one word, however, needs an explanation. We have translated the word 'Astvat-ereta' as 'the praised one' or '*Mohammad*' (in Arabic). The root of this word is 'Astu,' which means, both in Sanskrit and Zend, 'to praise'. The infinitive

'Sitaudan' used in the present day Persian also means 'praising'. Some lexicographers, however, have translated it as 'one who makes a thing rise up', and have derived it from the root 'Istadan'. But as Sanskrit is nearer to Zend than Persian therefore the word 'Astvatereta', according to the common root in both Zendi and Sanskrit, would mean 'the praised one', which is just the translation of the Arabic name 'Mohammad'.

PROPHECIES IN THE SECOND PART OF THE ZOROASTRIAN SCRIPTURES

News of the Prophet's advent in Dasatir

THERE are two parts of Zoroastrian scriptures, as we have stated in the beginning of this chapter. Opinions differ as to the authenticity of these books. Some hold that Zend Avesta is more authentic, while according to others Dasatir are more reliable. We have already discussed the prophecies in the Zend Avesta, and now deal with those that are found in Dasatir. We have taken the two parts separately, lest any sect of the Zoroastrians may come forward to say that it believes in one part and not the other. Dasatir is divided into two parts, 'Khurdah Dasatir' and 'Kalan Dasatir'. Various interpretations have been given to the term Dasatir. According to some, it means 'a book of ten parts'—'das' meaning ten and 'tir' meaning a part or portion. Some orientalists have taken the word 'tir' to be a Sanskrit word meaning an edge or bank. While others hold that Dasatir is the plural of Dastur which means law or religious code.

In the current editions of Dasatir there are fifteen epistles beginning with the epistle of Mahabad and ending with that of Sasan V. Among these epistles the epistle of Sasan I is strikingly remarkable, and records a prophecy about the Holy Prophet in very clear words. The edition of Dasatir from which this portion is copied was published by Mulla Pheroze with the help of several other learned Zoroastrian priests, in the time of Nasir-ud-Din Kachar, Shah of Persia. Mulla Pheroze, also the author of *Dabistan-i-Mazahib,* was a well-known scholar in Bombay who besides being a master of Pahlwi, Zend and Persian, was also a scholar of Arabic, and it was mainly through his efforts that the present Dasatir were published.

The real author of this prophecy was, in fact, Zoroaster and not Sasan I, for Sasan was just a reformer of the Zoroastrian faith. Before the actual prophecy begins, a mention is made of the profligacy and dissolution of Iranians. The original text is in Pahlawi but its translation in Persian is also given. Few explanatory notes have also been added, here and there, by Sasan.

The sum and substance of the prophecy is, that when the Zoroastrian people will forsake their religion and will become dissolute, a man will rise in Arabia whose followers will conquer Persia and subjugate the arrogant Persians. Instead of worshipping fire in their own temples, they will turn their faces in prayer towards Ka'ba of Abraham which will be cleared of all idols. They (the followers of the Arabian prophet),

(۵۴) چم چمیم کاجام کمند هنر توار جیام ورتاه هیتال هود
❀ چون چنین کارها کنند از نازیان مردی پدید شود (۵۵) یوهزار
تا مام هوهیر تاک ونیر تاک وسیمراک وامیراک
سرویم ارتد ❀ که از پیروان او دیهیم وتخت وکشور واین همه
برافتد (۵۶) وهوند هرورکتام تیودام ❀ وشوند سر
کشان زیردستان (۵۷) بیرن فه شای نیمار ویمار کسوار
آبادلی جوارهده نیوستا ❀ بیفتند بجای پیکرگاه وآتش
کده خانه آبادی پیکر شده نماز بردن هو ❀ خانه که در نازیان است
در ریگ ها ماوران ساخته آباد است ودران پیکرهای اختران بود گویند شود
خانه نماز بردن هو بردارند وپیکرها (۵۸) وهوزد هوش
شنشور ❀ وفراآب شود (۵۹) وتدرا هندشای
سیمارام مدیر وانتورام هام ونیغود ونیواک وشایام
شمناد ❀ وبازستانند جای تشکدهای مدایین وگردهای آن
وتوس وبلخ وجاهای بزرگ (۶۰) وهاییم هارهیشام ورتاه پامد
هرتال وسمین هودم هن بلزیده ❀ وآیین گرایشان مردمی
باشد سخنور وسخن او درهم پیچیده (۶۱)

کمند (deeds) کا جام (such) چیم (when) جـــم
(the Persians will do) هز توار جیارم (from among
the Arabs) ورتا (a man) هتیال هود (will be born)
هـــو (from among the followers) یـــو هزار تسا مام
(of whom) هیرتاک و نیرتاک (crown and throne)
و سمیراک و امیراک (and kingdom and religion of
the Persians) سرویم ارتـــــد all shall (be over-
thrown and dissoluted). و هونـــد (And will be)
هر در کتام (the arrogant people) یتود ام (sub-
jugated). بیرن (They will see) فه شای (in-
stead of) نیمـــار (the house of idols) و سیمار
(and the temple of fire) کسوار (the house of
worship) آبـــاد (of Abraham) بـــی جـــوارهده
(without any idols in it) نیوستا (the Qibla).

(And they will be) و هـــوزد هـــوش شینشور
(a mercy for the worlds) وتد (and then) راهند
(they will capture) شای ها (places) سیما رام (of
the temples of fire) مـــدیر (Madain or Ctesiphon)
(and of the surrounding places) و انتو رام هـــام
(of it) و نیغود (and Tûs) و نیواک (and Balkh)
(and other places) شمناد (of eminence
and sacred) — و (and) هایم هار (religious leader)
(their's) ورتا پاند (will be a man) هـ قال هشیام
(eloquent) وسمین هو (and his message or what he
will say) دم هن دلزیده (will be well-connected).

will be a mercy unto the world. They will become masters of Persia, Madain, Tus, Balkh, the sacred places of the Zoroastrians and the neighbouring territories. Their prophet will be an eloquent man telling miraculous things.

We have stated before that Zend Avesta and Dasatir are two separate scriptures and different sects hold their own respective book to be authentic. Notwithstanding their differences, both the books agree in the prophecies about the Holy Prophet. Both the scriptures clearly declare that a man will be raised in Arabia whose name will be Mohammad, who will be a mercy unto the world, who will testify to the truth and religion of Zoroaster and whose companions will be pious and saintly people. Fire in the temples will cool down with his advent, idols will be removed from the Ka'ba of Abraham, the Persian chiefs will turn towards the Ka'ba, and that he will correct the errors of both the idol-worshippers and Zoroastrians. It is hardly possible for any Zoroastrian to deny such a clear, vivid and illustrative prophecy. Some bigoted people may, however, tamper with their books to avoid the issue, or may suggest that the promised reformer must necessarily have been from among the Zoroastrians, or that this prophecy was just a trick to persuade the Zoroastrians to formally embrace Islam and then to uproot the religion in the guise of Musalmans; but no sensible man can believe that such tricks and devices are worthy of any prophet or divine. The real truth is that every word of these prophecies has been fulfilled in the person of the Prophet Mohammad. There is no other alter-

native for the Parsis; either they should believe in the Prophet and take him to be 'Astvat-ereta' (the praised one or Mohammad), or should point out any other man on whom these descriptions could apply, who would have exterminated idol-worship, produced truthful and saintly followers, and according to Avesta, must have corrected Mazdaynians as well as idol-worshippers, and who would have become the master of the Persian religion, crown and kingdom.

A very strong prejudice is generally experienced in every creed and community about matters concerning religion. Nobody will easily accept even a clear and plain fact if it is presented by a man of a different persuasion, rather several adverse reasons will be put forth. We have recounted some very clear prophecies of Zoroaster, still, to refute a possible objection that the promised reformer must necessarily have been a Zoroastrian, we record another historical proof. When there is a dispute between two communities over a point, an easy course to decision is to appoint an arbiter, whose decision should be binding on both the parties as long as it is not tinged with any personal bias or prejudice on the part of the arbiter. Before the advent of the Holy Prophet, the Zoroastrians had lost most of their scriptures. They were deteriorated both in morality and religion, and all these facts are clearly recorded in the epistle of Sasan. This was the first sign of the appearance of the reformer. The prophecy of his advent was so well-known to the Parsis and Magians and they were so anxious about the appearance of their redeemer, that they flocked with their

presents to any place where they heard a reformer had appeared. The author of St. Matthew's Gospel also heard of this news and in order to apply this famous prophecy on Jesus Christ he coined an imaginary tale and recorded it in the Gospel. The author of this Gospel is well-known for this peculiar trait. Whatever good news he heard of, he at once applied it on Jesus, and he never cared what interpretation he was giving to the text of an ancient scripture, but he did his best to prove somehow or other that the text referred to Jesus Christ. A prophecy of the appearance of 'the praised one' was current in Persia, and the Gospel writer having come to know of it at once coined a story, without contemplating that he was recording many unbelievable things and events contrary to actual facts. And the very fact that no other Gospel-writer has confirmed this story is enough to reject it. The author of St. Matthew's Gospel writes that when Jesus was born, some Magians and wise men of the East were directed to him by a star; the star went before them till it came and stood over where Christ was, and thus they came to worship him and offer him their presents. St. Luke, on the other hand, claims to 'have perfect understanding of all things from the very first', but he makes no mention at all of the Magians having come to Christ or of the star that directed them to him, although he makes mention of a petty fact of the shepherds having come to see Christ. No star directed the shepherds, the only sign given to them by the angel was: "Ye shall find the babe wrapped in swaddling

clothes, lying in a manger".[1] Nowhere else save in the Gospel of St. Matthew, is there a mention of the Magians having come all the way from Persia to present their gifts to Christ or of the star going before them.

Dr. Ferrar, in his 'Life of Jesus Christ', writes of these contradictions in the following terms: "There is nothing but a mass of confused and contradictory traditions to throw any light either on their rank, their country, their number or their names." (p. 20).

This tradition in the Christian scriptures, however, proves that a prophecy of the advent of the Holy Prophet was current among the Magians and they were so anxiously waiting for the Promised Prophet that even their anxiety was known far and near. The author of St. Matthew's Gospel misused the widespread publicity of this prophecy and at once applied it to Christ Jesus.

The Reformation made by the Prophet

WE have seen in the prophecies of Zoroaster that the promised reformer will correct the evils of the Zoroastrians as well as the idol-worshippers. It is a fact that there is no idol-worship in Zoroastrianism, but a sort of nature-worship is, of course, present. To start with, they believe in two Creators. The One is the Creator of light and the other is the Creator of darkness. Yazdan and Ahriman are their respective names. All the useful and good things are the creation of Yazdan or Hormuzd

---

(1) Luke, II : 12.

and the evil ones are created by Ahriman. Life, light, health and all pure things are created by Hormuzd, while death, darkness, disease and other dirty things are the creation of Ahriman.[1] The idea of two Gods in the creation of this universe is incongruous and is due to an ignorance of the properties of the things created. Everything, though apparently it may seem harmful or injurious, is possessed of several advantages and hidden utilities and when used properly exhibits extreme wisdom of the All-Wise God. Day time seems to be more advantageous for man, but night too is equally essential and useful. The Holy Qur'an says: "And We made your sleep to be rest (to you), And We made the night to be a covering, And We made the day for seeking livelihood".[2] How dreadful death appears, yet death is the way to future progress and development. How rightly did the Prophet remark: 'He created death and also He created life.'[3] Had there been different creators of these things, there would have been a great clash between them and life in this world would have been impossible.

Again, the idea that fire was created by Hormuzd and darkness by Ahriman, is also unsubstantial. The real fact is, that neither fire is all good nor darkness is total evil. The proper use or misuse of a thing makes it good or bad. If fire is all good, and really a pure

---

(1) Vendidad Fargard, I.
(2) LXXVIII, 9—11.
(3) The Quran: LXVII : 2.

and sacred thing, why does it so often burn men and their properties? Similarly, is not darkness, which is regarded as an evil creation, very essential for the development of our faculties and for the life and sustenance of vegetables and animals? Disease, of course, is a bad and painful thing, but it was not created by God. How truly Abraham had said: "When I fall sick He restores me to health."[1] Disease is the result of man's own actions and is mostly due to violation of the laws of health. In a word, all those things that have been regarded as evil and attributed to Ahriman, are not without their uses and advantages. Everything that is properly used is good and the same thing if misused becomes bad. Thus, the verdict of the Holy Qur'an—"He created everything," carries the point.

The Qur'an and the Holy Prophet Mohammad have corrected hundred and one flaws and wrongs in the Zoroastrian religion. Ours is the age of science and reason and no absurdity in the name of religion can appeal to any one in this age. The intelligentsia of every community are rather getting averse to religion, on account of so many unreasonable and ridiculous things named as religion. And all those defects which strike the Parsi youth to-day were corrected by the Holy Prophet Mohammad thirteen hundred years ago. We give below a brief account of some of the points:

1. It is said that Hormuzd granted prophethood to *Yim* (Noah), but he refused to take that responsi-

(1) The Quran : XXVI : 80.

bility. Similar actions of disobedience to God are ascribed to *Vakhshur* (prophets), which are contrary to reason and common sense. Did not God know beforehand that such and such person was not fit for the onerous work of a prophet? *Vakhshur* or prophets come into the world as models and examplaries, and if they themselves begin to disregard God's commandments, what guidance will they give to others?

2. It is believed that a dead body makes unclean the earth, the air and the men who carry it; and that the wards of hell enter into a dead body and on seeing a dog they leave the body and fly away.[1] All this is nothing but old superstitions.

3. Women are considered to be so unclean and dirty during their days of menstruation that even their meals are not properly served to them. Food can not be handed over to these unclean women, but is thrown away from a distance in a pan or pot. They can not eat to their fill nor can they drink such a pure thing as water, except when they begin to die of thirst.[2]

4. Killing a dog is more punishable an offence than a man's murder. Even giving bad food to a dog is also more punishable than killing a man. Ninety lashes is the punishment for a murder and two hundred lashes for improperly feeding a dog. If a woman drinks water after giving birth to a child, she is punishable with two hundred lashes; and the penalty for an unclean

(1) Vendidad, VIII : 14—21.
(2) Fargard V : 45, VII : 70.

man's touching water or a tree is four hundred lashes. Burying a dead body or burning it, is an offence that cannot be atoned or pardoned at all.[1]

Many base and indecent things regarding women were introduced by Mazdak in the Zoroastrian faith. But Anushirvan the Just, being influenced by the teachings of Islam, removed these abuses.

Let our Parsi friends carefully consider the prophecy of their prophet Zoroaster about that great reformer, Astvat-ereta (Mohammad), the Arab, whom Zoroaster praised and eulogized his companions and also commended his teachings and foretold that he would correct the evils of the Parsi faith, would extirpate idol-worship, would face towards Ka'ba in his prayers and whose companions would become the masters of the sacred places of the Parsis. Let the Parsis believe in these clear facts and thus obey their Lord Hormuzd and also fulfil the heartfelt desire of Zoroaster. It is said "The wise men of Iran and others also will join them."[2] Wise is, thus, only he who believes in this prophecy, embraces Islam and joins the Muslim brotherhood.

---

(1) Fargard, IV : 49, VII : 20 , VI : 5, V : 39 – 44, VI : 47 and VIII : 22—29.

(2) Dasatir.

THE PROPHET IN THE HINDU SCRIPTURES

NUMEROUS prophecies of the advent of the Holy Prophet are also found in the sacred books of the Hindus. There are three divisions of these books—the Vedas, the Upanishads and the Puranas. The *Brahmanas Granth,* another sacred book, is nothing but a commentary of the Vedas, still it is included in the revealed books (*Shurti*). There are four principal divisions of the Vedas, although according to their number, they amount to 1131[1] out of which only about a dozen are available. The Rig Veda, the Yajur Veda and the Sam Veda are considered to be the more ancient books, the Rig Veda being the oldest. The Rig Veda was compiled in three long and different periods of time.[2] According to Manu, the above-mentioned are the three old Vedas,[3] which are also known as 'Trai Viddya', or the Triple Sciences. The fourth one, Atharva Veda is of a later date. Opinions greatly differ as to the date of compilation or revelation of the four Vedas. European Orientalists, however, are more or less unanimous in their research; but there is an unbridgable gulf of difference between various Hindu sects and scholars. One scholar holds that the Vedas were re-

---

(1) Maha Bhasahya Patanjali.

(2) *Rigvedic India* by Abinash Chandra Datta.

(3) Traim Brahm Sanatanam,

vealed one thousand three hundred and ten millions of years ago,[1] and according to others they are not more than four thousand years old.[2] Similarly, a great difference is found in the various accounts about the places where these books were revealed and the Rishis (prophets) to whom these scriptures were given. Notwithstanding these differences, the Vedas are the most authentic scriptures of the Hindus and the real foundations of the Hindu Dharma.

Next in order of superiority and authenticity to the Vedas are the Upanishads. Some Pandits, however, consider the Upanishads to be superior to the Vedas.[3] The Hindus are proud of these philosophic treatises; and in the Upanishads as well, we find a claim to superiority over the Vedas.[4]

The next authentic books after the Upanishads and the most widely read of all are the Puranas. These books are as easily intelligible and available at every place, as the Vedas are difficult to understand and rarely found. The Hindus show great reverence to these books and read them with much interest and faith. The Puranas comprise of the history of the creation of this universe, the history of the early Aryan tribes, and life stories of the divines and Deities of the Hindus. Maha Rishi Vyasa has divided these books into eighteen

---

(1) Swami Daya Nand, founder of the Arya Samaj.
(2) Arctic Home in the Vedas by Mahatama Tilak.
(3) Lectures of Raja Mohan Roy;
(4) Mandak Upanishad Mandak, I : 1, 4-6.—Chhandogya,—VII : 1-2.—Shatpath, X : 3, 5-12.

voluminous parts. The majority of the Hindu people believes that the Vedas too attest the truth of the Puranas, which shows that the Puranas are more authentic and more ancient. In the Atharva Veda we find: "Verses and songs and magic hymns, Purana, sacrificial text—All the celestial Gods Whose home is heaven, sprang from the residue."[1] Again we find: "He went away to the great region. Itihasa and Purana and Gathas and Narashansis followed him."[2] Similarly, in the Rig Veda a mention is made of Puranas: "So by this knowledge (of) Puran Yajua our fathers raised up to Rishis."[3] A reference to Puranas is also met with in Chhandogya Upanishad.[4]

All these references show that the Puranas are also revealed books like the Vedas, and as regards the age of revelation, they were either revealed simultaneously with the Vedas or some time before. In a word, the sanctity and reverence of the Puranas is admitted and recognized in all the authentic books of the Hindus. But in spite of all this, some Pandits have to-day begun to reject these collections simply because they find in them numerous prophecies and vivid signs of the truth of the Prophet Mohammad. Instead of having believed in the Prophet and thus obeying their great and Holy Rishis and realising the truth of their sayings, these Pandits have thought it best to totally

(1) Atharva Veda, XI : 7, 24.
(2) *Ibid*, XV : 6. 12.
(3) Rig Veda, X : 130, 6.
(4) VII : 1-2.

refuse credence to what the Puranas contain. But the Vedas have clearly testified to the truth of the Puranas and it is recorded that just as the Vedas were revealed from God, in like manner, the Puranas too were revealed by Him. Sometimes, however, it is pleaded that the present Puranas are not the same collection of which the Vedas speak, the real books having been lost. But this contention is not correct. It is impossible and far from truth that all the Puranas which were so widely read and keenly studied, could have fallen in oblivion and totally wiped out from the surface of the earth, and the Vedas, which only a few could read and understand, remained intact upto this time.

It is further said that these prophecies were added to the Puranas at a later date. But this too is a baseless argument. Such a well-known book, having a vast circulation, and also being read at appointed times in the prayers,[1] can not be possibly tampered with. Seeing clear prophecies of the Arabian Prophet in their books, the Pandits began to clamour that the Puranas were corrupted. Moreover, it is nonsensical to think that all the Pandits and the learned divines of the Hindus could have assembled at some place and added these prophecies to the Puranas. There are, at the same time, so many sects among the Brahmans and each sect is strongly opposed to the other, so it was impossible for them to agree to such a change. A copy of a Puran

---

(1) It is recorded in Shatpath Brahmana, an old and very authentic commentary of Yajur Veda, that Puranas should be read on the ninth day of *Yaggayah*. *The Vayu* Puran (one of the eighteen Puranas) is particularly recommended.

will be found in almost every Brahman's house, and it is really strange that so far the world has not seen any collection without these prophecies. And the most ridiculous thing is that corruption is said to have been made in favour of the Prophet and against their own religion. It was just possible to add something against these prophecies or to change their text, but it is simply absurd to think that the Hindu Pandits added something against their own religion and conviction. Thus, we appeal to our Hindu brethren to give a serious consideration to this question. Every word of the Puranas is as genuine and revealed by God as that of the Vedas, reading of which brings salvation and blessings in this world as well as in the next. Let them, therefore, carefully study, in their revealed scriptures, the glory of the Prophet Mohammad and let them declare their faith in him.

Mahrishi Vyasa's Reverence for the Prophet

THE Hindus have been very well-known for hero-worship. This trait of their character, as a matter of fact, forms part of their religion. Mahrishi Vyasa is greatly esteemed among the Hindus as a great rishi and learned divine. He was a very pious, God-fearing and pure-hearted man. He was the man who arranged the Vedas under various heads. He also wrote a valuable book on mysticism. The Gita and the Maha Bharat too were the productions of his masterly pen. But his greatest compilation is the eighteen volumes of Puranas. Chief among the Puranas is a book known as 'Bhavishya Puran,' in which the Mahrishi makes a wonderful survey of the coming events. It is called Bhavishya

Puran because it gives an account of the future events. The Hindus regard it as the Word of God just as the Vedas are. Mahrishi Vyasa was just the compiler of the book, the real author being God Himself. The copy of the Bhavishya Puran, from which we quote the following prophecies, was printed in the Venkteshwar Press at Bombay. We find the following prophecy in the Prati Sarg Parv III : 3, 3, 5-8.

एतस्मिन्नन्तिरे म्लेच्छ आचार्य्येण समन्वितः ।
महामद इति ख्यातः शिष्यशाखासमन्वितः ।। ५ ।।
नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।
गङ्गाजलैश्च संस्नाप्य पञ्चगव्यसमन्वितैः ।
चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ।। ६ ।।
भोजराज उवाच–नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।
त्रिपुरासुरनाशाय बहुमायाप्रवर्त्तिने ।। ७ ।।
म्लेच्छैर्गप्ताय शुद्धाय सच्चिदानन्दरूपिणे ।
त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ।। ८ ।।
सूत उवाच–इति श्रुत्वा स्तवं देवः शब्दमाह नृपाय तम् ।
गंतव्यं भोजराजेन महाकालेश्वरस्थले ।। ९ ।।
म्लेच्छैस्सुदूषिता भूमिर्वाहीका नाम विश्रुता ।
आर्य्यधर्मो हि नैवात्र वाहीके देशदारुणे ।। १० ।।
बाभूवात्र महामायी योऽसौ दग्धो मया पुरा ।
त्रिपुरो बलिदैत्येन प्रेषितः पुनरागतः ।। ११ ।।

अयोनिः स वरो मत्तः प्राप्तवान्दैत्यवर्द्धनः ।
महामद इति ख्यातः पैशाचकृतितत्परः ॥ १२ ॥
नागन्तव्यं त्वया भूप पैशाचे देशधूर्तके ।
मत्प्रसादेन भूपाल तव शुद्धि प्रजायते ॥ १३ ॥
इति श्रुत्वा नृपश्चैव स्वदेशान्पु नरागमतः ।
महामदश्च तैः सार्द्धं सिंधुतीरमुपाययौ ॥ १४ ॥
उवाच भूपतिं प्रेम्णा मायामदविशारदः ।
तव देवो महाराजा मम दासत्वमागतः ॥ १५ ॥
ममोच्छिष्टं सभुंजीयाद्यथा तत्पश्य भो नृप ।
इति श्रुत्वा तथा दृष्ट्वा परं विस्मयमागतः ॥ १६ ॥
म्लेच्छधर्मे मतिश्चासीत्तस्य भूपस्य दारुणे ॥ १७ ॥
तच्छ्रुत्वा कालिदासस्तु रुषा प्राह महामदम् ।
माया ते निर्मिता धूर्त नृपमोहनहेतवे ॥ १८ ॥
हनिष्यामिदुराचारं वाहीकं पुरुषाधमम् ।
इत्युक्त्वा स जिह्वः श्रीमान्नवार्णजपतत्परः ॥ १९ ॥
जप्त्वा दशसहस्रंच तदृशांशं जुहाव सः ।
भस्म भूत्वा स मायावी म्लेच्छदेवत्वमागतः ॥ २० ॥
भयभीतास्तु तच्छिष्या देशं वाहीकमाययुः ।
गृहीत्वा स्वगुरोर्भस्म मदहीनत्वामागतम् ॥ २१ ॥

स्थापितं तैश्च भूमध्येतत्रोषुर्मदतत्पराः ।
मदहीनं पुरं जातं तेषां तीर्थं समं स्मृतम् ॥ २२ ॥
रात्रौ स देवरूपश्च बहुमायाविशारदः ।
पैशाचं देहमास्थाय भोजराजं हि सोऽब्रवीत् ॥ २३ ॥
आर्य्यधर्मो हि ते राजन्सर्वधर्मोत्तमः स्मृतः ।
ईशाज्ञया करिष्यामि पैशाचं धर्मदारुणम् ॥ २४ ॥
लिङ्गच्छेदी शिखाहीनः श्मश्रु धारी स दूषकः ।
उच्चालापी सर्वभक्षी भविष्यति जनो मम ॥ २५ ॥
विना कौलं च पशवस्तेषां भक्षया मता मम ।
मुसलेनैव संस्कारः कुशैरिव भविष्यति ॥ २६ ॥
तस्मान्मुसलवन्तो हि जातयो धर्मदूषकाः ।
इति पैशाचधर्मश्च भविष्यति मया कृतः ॥ २७ ॥

and below we give the English translation of the prophetic words:—

"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, (*i.e.*, purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' 'O ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you your-

self have been protected from the malechha opponents.' 'O Ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.' In this eulogy of the Holy Prophet, Maharishi Vyasa has enumerated the following points:—

(1) The name of the Prophet is clearly stated as Mohammad. (2) He is said to be belonging to Arabia. The Sanskrit word *marusthal* used in the prophecy means a sandy tract of land or a desert. (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him. (4) He will be immune from sins, having an angelic disposition. (5) The Raja of India will show him his heart-felt reverence. (6) The Prophet will be given protection against his enemies. (7) He will kill Devil, root out idol-worship and will do away with all sorts of vices. (8) He will be an image of the All-powerful God. (9) The Mahrishi claims to be lying at his feet. (10) He is regarded as the pride of mankind (*Parbatis Nath*).

This prophecy is as clear as day-light, there being not a shadow of doubt as to its application to the Prophet Mohammad. Some people, however, have raised an objection that the raja of whom this prophecy makes a mention was named as Bhoj who lived in the 11th century A.D. and was the descendant in the tenth generation of Raja Shalivahan. Raja Bhoj, thus came into the world five hundred years after the advent of the Prophet. But names in prophecies, as we have stated

before, do not matter much. Names are also given as a prophecy and often these names have to be given an interpretation. Moreover, there was not only one raja of the name of Bhoj. Just as the Egyptian monarchs were known as Pharaohs and the Roman kings were called Kaisers, similarly, the Indian rajas were given the epithet of Bhoj. Several rajas who lived before the above-mentioned Raja Bhoj had the same kingly name. We find a mention of Raja Bhoj made in an old Sanskrit book 'Aitarya Brahmana'—Panchka, VIII : 12 and XIV : 17. Similarly, Panni, who was a renowned grammarian of Sanskrit and lived long before Islam, also refers to Bhoj, his cities and his offsprings—Adhya, I : 1,075. Besides, this prophecy gives clearly the name of the prophet as Mohammad which shows that it applies to none other but the prophet of Islam.

Another point which requires elucidation, is, the Prophet's taking bath in 'Panchgavya' and the water of the Ganges. This did not, of course, actually happen as it was only a vision; so we give it the interpretation that the Prophet will be purged of and made immune from all sorts of sins. These waters are considered to be very holy and sacred and they make people sinless, just as the water of the river Jordon is sacred to the Christians and that of *Zamzam* to the Musalmans.

We have, thus, seen what Brahmaji (God) revealed and what Vyasaji told the world. The Mahrishi has regarded the Holy Prophet as absolutely pious and sinless and showing his true loyalty and reverence to him has desired to lie at his feet. Should we not appeal,

in the light of the above facts, to our Hindu brethren, who believe in these Divine Scriptures and deify their religious leaders, to ponder over what Mahrishi Vyasa has said about the Prophet and believing in the Prophet to obey the commandments of Brahma and to fulfil the heart-felt desire of the Mahrishi?

Another Clear Prophecy of Vyasaji.

IN continuation of the same quotation from Bhavishya Puran that we have given above, we find a still clearer prophecy in Shalokas 10—27. Mahrishi Vyasa has remarked about the Holy Prophet as follows:—

"The Malechhas have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in that country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mahamad (Mohammad), who has been given by me the epithet of Brahma, is busy in bringing the 'Pishachas' to the right path. O Raja, You need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a Pishacha said to Raja Bhoj, "O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of *Ishwar Parmatma,* I shall enforce the strong creed of the meat-eaters. My follower will be a man circumcised, without a tail (on his head), keeping beard, creating a revolu-

tion, announcing *Adzan* (call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmans. I shall be the originator of this religion of the meat-eating nation."

In this prophecy Vyasaji has enumerated numerous signs of the advent of Mohammad (peace be on him). Prominent among these are the following:— (1) The land of the Arabs has been corrupted by evildoers. (2) Arya Dharma is not to be found in that land. (3) The present enemies will perish just as the former enemies like Abraha and others had perished. (4) In order to guide these opponents of truth, Mohammad has been given by God the epithet of 'Brahma', and he is busy in the construction of his nation. (5) The Indian Raja is afraid of going to the land of the Arabs. His purification, however, will take place here in India when the Musalmans will arrive here. (6) The coming prophet will attest the truth of the Aryan faith and will reform these misguided people. (7) The followers of the Prophet will be circumcised, will keep beard, will not keep a tail, and their leader will create a great revolution. (8) There will be no secrecy in his religion and the call to prayer will be raised from the minarets of every mosque. (9) The flesh of swine will be unlawful for them, the rest of eatable animals being lawful. (10) The Hindus use a kind of grass for purification, but these people will be purified by means of sword. (11) They will be known as Musalmans on

account of their fighting the irreligious people. (12) And this religion of the meat-eaters will be a Divine cult.

It is related in this prophecy that the Holy Prophet will verify the truth of the Aryan faith and also that the Arya Dharma will predominate over all other religions. A question arises here that if Arya Dharma was the best of all faiths and was to prevail over the rest, what need there was of giving the world a new faith of Islam? But the reply to this is, that the Aryan religion, when it was revealed, was of course the best for the Aryan people and it did predominate over other religions. But by and by it got corrupted and hence the need for Islam. Mahrishi Vyasa himself has described the condition of this religion at the time of the Prophet's appearance. He has given a true picture of the so-called 'malechha dharma' (Islam) and the Aryan faith. Says he:—

"Corruption and persecution are the order of the day in the seven sacred cities of Kashi, etc. India is inhabited by Rakshas, Shabar, Bhil and other foolish people. In the land of 'malechhas', the followers of the 'malechha dharma' (Islam) are wise and brave people. All good qualities are found in the Musalmans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its islands. Having known these facts O Muni, glorify the name of thy Lord."[1]

---

(1) Bhavishya Puran Parv, III : 1, 4, 21—23.

In the above Shalokas the word *'malechha'* has been used again and again. Apparently this word is used in a bad sense, but Mahrishi Vyasa has used it in quite a different sense. He himself defines this word as: "A man of good actions, sharp intellect, spiritual eminence, showing reverence to the deities, is known as a wise 'malechha'."[1]

Thus, when the Arya Dharma was reduced to a jumble of vices and was totally corrupted and disconcerted, was it not essential that some *Brahma* should have appeared in Arabia to reform the Arabs as well as the Aryan people? So did actually happen as Mahrishi Vyasa had foretold. Let the Aryan people, therefore, obey their Rishi and glorify the name of the Lord on the appearance of the Prophet Mohammad the Saviour of the world.

PROPHECIES IN THE ATHARVA VEDA

Atharva Rishi's Regard for the Prophet

THE Atharva Veda holds a prominent position among all the four Vedas for being known as *Brahma Veda* or Divine Knowledge. It is a collection of all kinds of mantras. It contains *Richas* (eulogies) of the Rig Vedic type, literary compositions of the Sam Vedic type and also the details of worship as are found in the Yajur Veda. Thus it comprises of all kinds of mantras found in the different Vedas. Besides, it contains

---

(1) Bhavishya Puran Parv, pp. 256, 257.

mantras giving details of how one can overcome fatal diseases, how victories can be achieved in warfare and the descriptions of heaven and hell. This is why it was particularly described in the Mundak Upanishad, as *Brahma Viddya* or Divine Knowledge.

Modern excavations in Egypt and Babylon have not only proved that the real source of the Bible were the Babylonian Tablets, but have also proved, in accordance with the internal evidence of the Vedas, that the Vedas too have chiefly borrowed their subject-matter from the Babylonian scriptures. Dr. Pran Nath, a professor in the Benares Hindu University, contributed a valuable article on the relations of the Bible, the Vedas and Egypt, in the *Times of India* in July and August, 1935. He had shown in his article that mention is made in the Rig Veda of the Egyptian and Babylonian kings and their warfares. He had also shown that one-fifth of the Rig Veda is derived from the Babylonian scriptures. In the light of these researches, it is difficult, rather wrong, to assert that the Atherva Veda is an exact copy of the Book of the Prophet Abraham, as it is believed to be by some pandits.

The Kuntap Sukt in Atharva Veda

IN the twentieth chapter of the Atharva Veda some Suktas (chapters) are known as Kuntap Sukt. These are repeated every year in big assemblages where prayers are said and sacrifices are offered. Seventeen big worshipping pandits sit down annually to repeat these mantras with great devotion. This shows that

the Hindus are strongly advised to remember these mantras.[1] According to the exposition of commentators, the first Kuntap Sukt is comprised of four different subjects which are known as Narashansi, Raibhi, Parikshit and Karavya. This division, however, is made only on account of some words that occur therein, otherwise, these are the atributes of one and the same individual, as we shall make clear in the translation of these mantras.

The word Kuntap means 'the consumer of misery and troubles.' A collection of all those mantras in which a mention is made of the redresser of the world's misery is known as Kuntap Sukt. The message of Islam and the Prophet Mohammad's teachings are a blessing for humanity and the only remedy of the evils and wretchedness of the world. Kuntap Sukt, thus, can be easily interpreted as 'Islam' or 'the message of peace and safety'.

The Kuntap Sukt are a well-known part of Atharva Veda. The word Kuntap also means the 'hidden glands in the abdomen.' And these mantras are given this name, probably because, their true meanings were hidden and were to be revealed in a future age. These hidden meanings are connected with the navel or the middle point of this earth. Mecca is called *Ummul Qura* (the mother of the towns) or the navel of the earth, in many revealed books. The first house of Divine worship where the One God was adored and wherefrom

---

(1) *Ait. Br.*, VI : 32.

spiritual nourishment was given to the world was only at Mecca; as the Holy Qur'an says: "Surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations."[1] The Qur'an gives two names to Mecca, the one is Bekka and the other is Mecca. Bekka means 'breast' and Mecca means 'abdomen.' A man is nourished by his mother from two places—the belly or umbilicus and the breast. The same thing that feeds a child in the womb, turns into milk and comes to the breast of the mother, when the child is born. As long as that nourishment is in the belly it is just a few hidden glands and a secret to the world, but as soon as it comes to the breast, it becomes "pure milk, easy and agreeable to swallow for those who drink."[2] Thus, Kuntap (the hidden glands in the belly) stands for Mecca or Bekka—the place which gave the first nourishment to mankind, and when man passed through the necessary stages of development, the same hidden glands turned into fresh milk in the breast, and now for ever will mankind get its nourishment from the same nutrient *i.e.* Mecca.

This Kuntap Sukt had for long been a secret and an enigma. We shall, however, try to explain it. Pandit Raja Ram, a professor in the Lahore D. A. V. College, Professor Griffith, Professor Maxmullar, Dr. Whitney, M. Bloomfield and some other scholars regard these mantras as riddles. A riddle, as long as it is not solved, is of course a riddle. But after the

---

(1) III : 95.
(2) The Quaran, XVI : 66.

advent of the Holy Prophet Mohammad, this Kuntap is no longer a secret. The world can now easily understand its meanings. These hidden glands have now become pure and agreeable milk for fostering mankind, but only he will taste of this pure milk who recognizes his mother and runs to her breast for receiving his nourishment.

The first Mantra of Kuntap Sukt

इदं जना उप श्रुत नराशंसं स्तविष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ।। १ ।।

M. BLOOMFIELD has translated this mantra as follows:—"Listen ye folks, to this (a song) in praise of a hero shall be sung! six thousand and ninety (cows) did we get, when We were with Kaurama among the Rushamas."

In Prof. Griffith's translation we find: "Listen to this, ye men a loud of glorious bounty shall be sung. Thousands sixty and ninety, we, O Kaurama, among the Rushamas have received."

The English version of Pandit Raja Ram's translation (in Urdu) is as follows:—"Listen to this O people! a praiseworthy shall be praised. O Kaurama we have received among the Rushamas sixty thousand and ninety."

Pandit Khem Karan of Allahabad gives another translation:—

"O people! Listen to this respectfully! The praiseworthy man among the people will be praised. O ease-

loving king, we find sixty thousand and ninety brave men uprooting their enemies."

In all these translations the following four points are quite ambiguous and in spite of adding some text their meanings are not clear. (*a*) The first question is, who is going to be praised? (*b*) Secondly, what are these sixty thousand and ninety things? (*c*) Why should the people listen to it respectfully? (*d*) And who are these Rushamas and Kaurama?

The ancient history of India throws no light on these mantras and they remain obscure as they were. Early Islamic history and the course of events in Arabia, however, throw a flood of light on these obscure mantras and make them as clear as anything. (*a*) "He will be praised" is the literal translation of the word 'Mohammad'. (*b*) Sixty thousand or seventy thousand was the population of Mecca, all opposed to the Prophet. (*c*) As this mantra contained a great prophecy, so the people are told to listen to it respectfully. (*d*) Rushamas are the Prophet's enemies and Kaurama are the attributes of the Prophet, meaning an 'emigrant' or 'one who promotes peace.'

The text of the mantra shows that it is really a great prophecy. Nowhere else in all the four Vedas people are so particularly and emphatically addressed. The Hindus are enjoined upon listening to these words attentively and respectfully. They cannot ignore these words just by taking it as a riddle. The Sanskrit word *Astvishyate,* used in this mantra, is in the future tense meaning 'he will be praised'. This is the first sign of its being a prophecy. The event is to take place at

some future date, when the Prophet will be greatly praised. And the most widely praised and respected prophet among all the prophets of the world is Mohammad (peace and the blessings of Allah be on him). All the prophets have eulogized him and have made prophecies of his advent. Both friend and foe have praised him. The *Encyclopaedia Brittanica* regards him as "the most successful of all the prophets and religious personalities."

The blessed name of the Prophet

IT was necessary that the name of the promised one should have been given about whom this prophecy was meant. The Vedic Rishi, thus, accordingly mentions his name, *Narashansah astvishyate*—"Mohammad will be praised who is praiseworthy." He will be praised, God has praised him and men will also praise him. The word *narashansah* has been translated as *Naresh'u Ashansah yasya sah Munashyesh'u Parshansnih* 'the praised one among the people', which is the exact translation of the word Mohammad. 'He is praised and will always be praised'. He is Mohammad both among God and man, and deserves the commendation of both of them.

He is the Prince of Peace

ANOTHER sign of this Mohammad (the praised one) is, that he will be *Kaurama*[1] or the one who spreads and promotes peace. Of all the prophets of the world the

---

(1) In the above three translations, this word is taken as a proper noun as if it were the name of some king or ruling authority.

Holy Prophet Mohammad alone possesses this marked characteristic that he attested the truth of all the world-features and thus did away with hostility between different religions. No other prophet is possessed of this distinction. Again, the Holy Prophet was the prince of peace because he preached equality of mankind and human brotherhood. None can claim according to the teachings of the Prophet, superiority over the other on account of caste, colour or creed. All of you are Adam's sons and Adam was created of dust", is a saying of the Prophet. Being created of the same thing, you are all alike. None of you had a life before this life of yours on which one could claim superiority. The idea of transmigration of body and soul, the distinctions of caste and colour, and the marks of blood and nationality were responsible for human strife and discord between man and man. At the same time these ideas were specially preached by the Hindus and formed the special features of Vedic teachings. But the prince of peace broke off these chains of slavery and delivered the world. The word *Kaurama* also means an emigrant, and in this sense too it well applies to the Holy Prophet Mohammad, as the Prophet's emigration (from Mecca to Medina) is so marked in history that a new era starts with it. This Islamic

---

About this, Prof. Griffith vrites : "A hymn in praise of the liberality and good government of Kaurama, king of the Rushamas, a neighbouring people." Kaurama, thus was the King of a non-Aryan race. Rushamas were the people of North Arabia who along with the Babylonians had attacked Jerusalem (*Cyclopaedia Biblica*). It is generally seen in books of history that a country gets a particular name from a nation that is inhabited therein.

Hegira (emigration) was the end of the Prophet's troubles and struggle against his opponents and marked the beginning of his prosperity and success.

He will be safe among his foes

ANOTHER sign of this praiseworthy, prince of peace and stronghold of safety is, that he will be all alone in the midst of sixty thousand cruel and brutish enemies, but none will be able to injure him. He will take part in fierce battles and bloody wars, will always fight in the first row, will not absent himself from any dangerous situation; and yet he will remain safe and sound none being able to kill him. The pronouns in the mantra clearly show that it will be God Himself Who will protect him in the midst of his enemies and will guard him against his opponents. 'We shall protect him from the host of enemies.' The Lord's protection and presence always gave him the upper hand over his numerous enemies. What a clear sign was given to the people of the Vedas for judging the truth of the promised Narashans (Mohammad) and how literally and exactly was this prophecy fulfilled!

The Camel-rider Rishi

OF the second mantra of Kuntap Sukt runs as follows:

ऽष्ट्रा यस्य प्रवाहिणो वधूमन्तो द्विर्दश ।
वर्ष्मा रथस्य नि जिहीषत्ते दिव ईषमाण उपस्पृशः ।। २ ।।

Prof. Griffith gives the following translation: "Camels twice ten that draw the car, with females by their side,

he gave. Fair would the chariots top bow down escaping from the stroke of heaven." Pandit Khem Karan translates it as: "Whose swift riding beasts are twenty camels with their she-camels. The fools are unregardful of the eminent position of man." Pandit Raja Ram gives another interpretation to this mantra: "Twenty camels draw his carriage, with him being also his wives. The top of that carriage or chariot bows down escaping from touching the heaven." All these translations show that the same person is referred to in this mantra to whom the first mantra was referred. All the translations save that of Bloomfield, agree in the fact of his being a camel-rider. These translations also show that the chariots top would be as high as the heaven.[1]

This mantra, thus, clearly shows that the promised rishi will be an Arab. An Indian rishi could not ride a camel. Just as, in the laws of Dharma Shastara, the flesh and milk of a camel is forbidden for an Indian rishi,[2] so it is unlawful for him to ride a camel. The Brahmans also were, in like manner, forbidden from riding a camel. It is written in Manu Samriti: "A Brahman gets polluted by wilfully riding an ass or a camel and by bathing naked. This pollution can be removed only by holding breath for a long time."[3] This prohibition in the Dharma Shastra was due to the very fact that there should not remain any ambiguity in the

---

(1) The Sanskrit word *rath* is used for every kind of carriage and conveyance. In the Rig Veda, it is said that the Sun travels on a golden *rath*, I : 35, 2.

(2) Manu, V : 8, 18.

(3) Manu, XI : 201.

interpretation of this prophecy, and it should be clearly understood that the promised rishi did not belong to India but was a camel-rider rishi of Arabia. No Indian rishi ever rode a camel but the Arabian prophet (may peace be on him) was often riding a camel and taking its milk. The land of the Arabs is known all over the world for its camels and the Arabs are renowned camel-riders.

The Prophet's Wives

THE words *'vadhu mantah davirdarsh'*[1] in the mantra have been given two different translations. Firstly, that the camels drag his chariot in which his wives are also with him. And secondly, the camels with their females drag his chariot. According to the first interpretation the promised rishi is said to have more than one wife which is true of the Holy Prophet, and according to the second, camel-riding is his peculiarity, which is also equally true of the Holy Prophet. Thus both the translations apply to no other rishi but the Holy Prophet Mohammad.

The Prophet's Ascension or Miraj

"THE top of the chariot bows down escaping from touching the heaven." This is a clear reference to the

---

(1) Some copies of the Atharva Veda contain the word *davirdarsh* meaning two beautiful camels or she-camels, but in others we find the word *davirdarsh* means twenty camels with she-camels. We examined both the copies the Deccan College, Poona, and have preferred the reading of *davirdarsh* which means two beautiful she-camels. At the time of his flight to Medina the Prophet had two she-camels, one under him and the other was under Abu Bakr. The Prophet had two she-camels well-known as Qaswa and 'Asba.

Holy Prophet's Ascension or *Miraj*. The Holy Qur'an refers to it, saying: "And he is in the highest part of the horizon."[1] The Prophet's being in the highest part of the horizon and then his bowing down a little or descending, illustrates his relations with God Almighty and man respectively. As a matter of fact, it was his bowing down for the love of man, that made him the beloved one of God, secured for him a place in the highest horizon and brought him so near to the Divine Being.

The beloved Rishi's name

एष ऋषये मामहे शतं निष्कान् दश स्रजः।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥

M. BLOOMFIELD translates it as: "This one presented the seer with a hundred jewels, ten chaplets, three hundred steeds and ten thousand cattle." Prof. Griffith's translation is: "A hundred chains of gold ten wreaths upon the Rishi He bestowed. And thrice a hundred mettled steeds, ten times a thousand cows He gave." Pandit Khem Karan writes: "He gave to that seer a hundred gold coins ten chaplets, three hundred steeds and ten thousand cows." Pandit Raja Ram translates it as follows:—"He gave the *Mamah Rishi* a hundred gold coins, ten chaplets, three hundred steeds and ten thousand cows." All these translations agree in the fact that the Rishi whose name will be 'Mamah' will be

---

(1) Holy Qur'an LIII : 7.

given a hundred gold coins, ten necklaces or chaplets, three hundred good steeds and ten thousand cows.

This mantra gives the Rishi's name as Mamah. No Rishi in India or any other prophet ever had this name. The root of this word is *Mah* which means 'to esteem highly, honour, revere, to magnify, to exalt', etc.[1]

Some Sanskrit books give the Prophet's name as *Mahamad*,[2] but this word, according to the Sanskrit grammar, is also used in a bad sense. Although it is a mistake to apply Sanskrit Grammar to an Arabic word, yet to make the prophecy clear, the word *Mamah*, which has nearly the same pronunciation as the word Mohammad and has the same meanings, is used in the Atharva Veda. *Mamah* is, thus, synonymous to Mohammad, no matter if the pronunciations are not exactly the same. A good many Muslim names are used in Sanskrit books with a little change. Mahmud of Ghazni, for instance, is spoken of as 'Mamud Gajnavi'.[3]

The Rishi of Atharva Veda, therefore, made a little change in the Arabic word Mohammad and used the Sanskrit *Mamah,* although the sense remained the same. He did it to guide the Hindu Pandits to the right and to enable them to depict the true sense of this prophecy, provided they care to do so.

---

(1) Sanskrit-English lexican by Monier Williams.
(2) Allo-Upanishad and Bhavishya Purana.
(3) Kshitiz (Vanshavli Charit).

The Gold Coins

GOD bestowed upon the Mamah Rishi or the Holy Prophet Muhammad, hundred gold coins. These gold coins were the believers and the early companions of the Prophet which were given him in the turbulent Meccan life, who bore all sorts of hardships and sufferings and consequently became as pure and precious as pure gold. They were the 'foremost, the first',[1] who after a long persecution at the hands of the Meccans, left their homes, their kith and kin and even their beloved Prophet and were constrained to fly to Abyssinia. They forsook all their dear ones and their belongings but did not forsake Islam and thus became the chosen ones of God about whom the Qur'an says: "Allah is well pleased with them."[2] They were put to hard trials and they came out successful in every test. In the words of the Holy Qur'an: "And We will most certainly try you with some what of fear and hunger and loss of property and lives and fruits."[3] Again the Holy Book says: "And We try you by evil and good by way of probation."[4] The word evil (Fitnah) in this verse is explained as to put gold into the fire to separate the impurities from the real gold. Similarly, the early converts to Islam and the companions of the Holy Prophet

(1) The Qur'an : IX, 100.
(2) *Ibid.*
(3) Holy Qur'an, II : 155.
(4) *Ibid.*, XXI : 35.

were tried with evil, were persecuted and put to the fire of hardship and suffering and they became pure as real gold.

It is stated in 'Shatpath Brahmana,'[1] which is considered to be a revealed commentary of the Yajur Veda, that gold is metaphorically used for denoting the spiritual power of a man. The spiritual power in a man that overcomes all difficulties and tests is compared with pure gold. Thus, the companions of the Holy Prophet who faced all sorts of difficulties and bore severe hardships were the coins of pure gold that were granted to the Prophet. One hundred was the number of the companions who emigrated to Abyssinia, fulfilling the prophecy that the Mamah Rishi would be given hundred gold coins.

The ten chaplets

THE second gift granted to the Holy Prophet was ten beautiful and valuable necklaces. They were the ten best companions of the Holy Prophet known as *'Ashra-i-Mubbashshara*. They were the most successful of all Musalmans in their life's mission, and received the glad news of their exaltation in this world and the next from the Prophet's own lips who named each one of them and said 'in paradise'. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, Talha, Zubair, 'Abdur Rahman ibni 'Auf, S'ad bin Abi Waqqas, S'ad bin Zaid and Abu 'Ubeidah (may God be well-pleased with them). Great

---

(1) XIII : 9.1.4.

and innumerable were the sacrifices that they made for the cause of Islam and equally unparalleled was their reward. They were the distinguished personalities about whom the Vedas speak of as *Dash asrijah*—'ten bouquets from the Paradise'.

The word *asrijah* is used in Sanskrit both in the sense of a 'wreath' or a 'bunch of flowers' and a 'chief'. In the Rig Veda[1] we find, "O Ye who want a child, may both Ashvani Kumar Dewta grant you children with wreaths of flowers on their heads."

Three hundred good steeds

THE third gift referred to in the mantra is that of three hundred good steeds. These horses are described as belonging to the Arab breed. The Sanskrit word *Arvah* means a swift Arab horse particularly used by *Asuras* (non-Aryans).[2] The ride of *Agni* and *Indara* (learned and powerful) is also named as *'Arvah'*.[3]

In the light of the Vedic commentary, therefore, the three hundred good steeds[4] of Mohammad were those companions of the Holy Prophet who fought at 'Badr' and besides being three hundred in number were also learned and powerful. They were, at night time, devout worshippers of their Lord and during the day were

---

(1) Rig Veda, X : 84.2—Atharva Veda, I : 14·1.
(2) *Ibid.*, V : 54·14.
(3) *Ibid.*, VIII : 40·2, VIII : 62·3.
(4) The exact number of the companions who took part in the battle of Badr was 313, but a fraction after a hundred is generally omitted.

great and powerful warriors. No other commander has ever been able to gather such a force as Mohammad did. They were divines as well as soldiers, and in spite of several handicaps with regard to arms and ammunition, etc., overcame a force three times their number.

The ten thousand cows

THE last gift bestowed upon the Holy Prophet, according to this mantra, was the host of ten thousand saints who accompanied the Prophet when he conquered Mecca. They are described in the Vedic mantra as 'cows.' The Sanskrit word *go* is derived from *gaw* meaning to go to war. A cow is called *go* because the Aryans made wars particularly to capture the cows of their enemies. This is why an ox is taken to be a symbol of victory. And very often the same word *go* is used for both an ox and a cow.

A cow or an ox is described in the Vedas both as a symbol of war as well as peace and amity. In the Rig Veda, we find, a mighty soldier who overthrows his enemies, described as a bull *'Gaw iva shaktah.'*[1] Similarly, in Shatpath Brahmana[2] and Taitreya[3] a cow is described as a symbol of ferocity and destruction. At another place in the Rig Veda, is said, *Gaw iva bhimyoh*, 'he is as ferocious and violent as a cow.'[4] In the same

---

(1) Rig Veda, X : 30·6.
(2) V : 2·4, 13.
(3) II : 2·5, 2.
(4) V : 56·3.

Rig Veda, however, a cow is also mentioned as a sign of peace and amity.

"Men of varying intellects, seekers of wealth we live (together) like cows."[1] Similarly, in the Rig Veda, X : 145-6, we find.

"Let your heart turn towards me just as a cow turns towards her calf." Just as a cow bestows her affections on her young one, in like manner, O husband, you should be affectionate towards me. In Shatpath Brahmana, cows are said to be the likes of men. Again, a cow is described as a symbol of worship, fortitude (*aditi*) and knowledge (*saraswati*).[2]

Bearing all these quotations in mind, we again turn towards the mantra and see what is meant by the ten thousand cows of Mohammad. These quotations make two things clear; firstly, that the companions of the Holy Prophet are saintly men, pious and compassionate like a cow, and secondly, they are fierce and strong like *Indra*. Apparently, these virtues are diametrically opposite to each other, but the Holy Qur'an easily solves this difficulty. Speaking of the Holy Prophet and his companions the Qur'an says:—"Mohammad is the Apostle of God, and those with him are firm against the unbelievers, compassionate among themselves; thou wilt see them bowing down, prostrating themselves, seeking grace from God and pleasure."[3] Again it says:

---

(1) X : 112·3.

(2) Shatpath, XII : 9.1.7.

(3)The Qur'an. XLVIII : 29.

"Lowly before the believers, mighty against the unbelievers."[1]

At the battle of Uhud the Prophet saw in a dream that cows were being slaughtered. He himself gave the interpretation that in that battle a number of his companions would be killed. This also shows, that the Holy Prophet's companions were rightly called cows for their compassion and mutual love. The Vedic mantra, thus, gives a vivid picture of the ten thousand saintly companions of the Holy Prophet who accompanied him at the time of the fall of Mecca.

Speaking of these companions, the Holy Qur'an also says: "That is their description in the Torah and their description in the Gospel."[2] The Qur'an, thus, also claims that a description of the Prophet Mohammad and his companions will be found and a reference to them will be met with in various religious scriptures and in the prophecies of a number of prophets.

This mantra of the Kuntap Sukt, as we have seen, clearly gives the Holy Prophet's name as Mamah which besides conveying the same sense as the word Mohammad, also resembles it in form and pronunciation. The mantra also shows that Mohammad was a great rishi who was given as a Divine gift tried and pure companions, who were pure and precious like real gold, and who were so exalted and perfected that they were compared to flowers of Paradise. He was given such com-

---

(1) V : 54.
(2) XLVIII : 29.

panions who were both saintly worshippers of God and brave fighters in the field of battle. History tells us that these signs were fulfilled only in the person of the Prophet Mohammad and his companions and in no body else. The Prophet got these things in the same order in which the mantra describes. First of all he got the hundred gold coins, then the *'ashra-i-mubash-shara* then the three hundred companions who fought in the battle of Badr and lastly ten thousand saints who accompanied the Prophet at the conquest of Mecca. The history of the world cannot point out any other personality possessing these attributes and fulfilling this description save the blessed Prophet of Arabia (peace be on him).

One may deny the truth through bigotry and obstinacy, but one cannot prove two contradictory facts to be true at one and the same time; for *truth cannot be two-faced.*

The Prophet's adoration of God.

वचस्व रेभ वचस्व वृक्षे न पक्वे शकुनः ।
ओष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव ॥ ४ ॥

"DISPORT thyself, O chanter, disport thyself as a bird upon a flowering tree, thy tongue glides quickly over the lips as a razor over the strop."—(Bloomfield.)

Glut thee, O singer, glut thee like a bird on a ripe fruited tree.—(Griffith.)

Another translation that Hindu commentators give amounts to the following: "Disseminate the truth,

O ye who glorifies (*Ahmad*), disseminate the truth, just as a bird sings on a ripe fruited tree. Thy lips and tongue move swiftly like the sharp blade of a pair of shears." The Prophet is asked to propagate his religion and to diffuse the truth. The fruit of the tree being ripe, the success of the Prophet is sure. This mantra calls the Holy Prophet as '*Rebh*' which means astute[1] or 'one who praises or extols', and this is the exact translation of the Prophet's Arabic name Ahmad. The Prophet Ahmad, accordingly, preached his religion and the world partook of the ripe fruit that he bore. The Holy Qur'an has, just in accordance with this mantra, set forth a parable of a fruit-bearing tree in these words: "A good word is like a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord."[2] A good word or Islam is, thus, likened to a firm-rooted tree bearing fruits.

At another place the Qur'an says: "Surely We have given you abundance of good, therefore pray to your Lord and make a sacrifice. Surely your enemy is the one cut off (from good)".[3] In the light of these verses, the meanings of the mantra are quite clear. God has given abundance of good or ripe fruits to the Prophet Ahmad. He is therefore asked to praise his Lord and extol Him. He moves his lips in the praise of his Lord, swiftly, as the mantra describes, and his

---

(1) Nighantu, III : 16.
(2) The Qur'an, XIV : 24.
(3) CVIII : 1-3.

lips and tongue, like a sharp pair of shears, cut off his enemies from good. This is what actually happened and the Prophet's truth was established just as the Vedic Rishi had foretold.

Prayers in the field of battle

प्ररेभासो मनीषा वृषा गाव इवेरते ।
अमोत पुत्रका एषाममोत गा इवासते ॥ ५ ॥

"THE chanters with their pious song hurry on blithely as cows; at home are their children and at home the cows do they attend."—(Bloomfield.)

"Quickly and willingly like kine forth come the singers and their hymns: Their little maidens are at home, at home they wait upon the cows."—(Griffith.)

The purport of the translation given by some Hindu commentators is: "The praying ones with their prayers hurry on like powerful bulls. Only their children are at home, and at home do they wait for the cows."

The army that started from Medina to invade Mecca, was a host of brave fighters. They were the praying ones who while saying their prayers hurried to the field of battle. At Medina, only their females and children were left behind. Just as the young ones of cows anxiously wait at home for their mothers, so were the Muslim children waiting at home for the safe return of the praying ones.

The Holy Qur'an says: "And seek assistance. (at the time of battle), through patience and prayer."[1] Displaying of force and at the same time humbly praying to their Lord is a characteristic sign found in no other people of the world save the companions of the Holy Prophet Mohammad. Addressing the Prophet. says the Holy Qur'an, "And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your year, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms."[2]

Very remarkable indeed, is the description of the Muslim warriors, given in this mantra. Like powerful bulls, on the one hand, they hurry to the field of battle and fight bravely, and like meek cows, on the other, they live peacefully with their own people and they pray to their Lord wherever they are whether in a battlefield or outside it.

Propagation of the Book

प्रेरेभ धियं भरस्व गोविदं वसुविदम् ।
देवत्रेमां वाचं कृधीषुं न वीरो अस्ता ॥ ६ ॥

"BRING hither, O chanter thy poem, that which earns cattle and earns good things! Among the Gods place thy voice as a manly archer his arrow."

—(Bloomfield.)

---

(1) The Holy Qur'an, II : 45.
(2) The Holy Qur'an, IV : 102.

"O singer, bring thou forth the hymn that findeth cattle, findeth wealth. Even as an archer aims his shaft, address this prayer unto the Gods."—(Griffith.)

"O you who praises (the Lord), hold fast the wisdom, which earns cows and good things. Disseminate this among the divines, just as an archer places his shaft on the right point."—(Hindu commentators.)

The *Wisdom,* spoken of in this mantra, is nothing but the Holy Qur'an. Through the Qur'an one can earn the good in this world as well as the next. The Prophet is asked to propagate the teachings of this book among the saintly people, *i.e.* his companions, just as an archer aims his shaft. And the Holy Prophet actually did it. He is the only Prophet whose revelation was preserved in the memory of his followers and companions and whose book was written in his very lifetime. He propagated his Book among his saintly followers and they learnt it by heart. No other revealed book was thus written and preserved.

The Holy Qur'an also corroborates this mantra by saying: "O apostle! deliver what has been revealed to you."[1] Again it says: "Nay! surely it is (a source of) eminence. So let him who pleases mind it. In honoured books. Exalted, purified. In the hands of scribes. Noble, virtuous."[2]

---

(1) V : 67.
(2) LXXX : 11-16.

The Prophet as the best of men and a guide for the world

राज्ञो विश्वजनीनस्य यो देवोमर्त्या ँ अति ।
वैश्वानरस्य सुष्टुतिमा शृणोता परिक्षितः ॥ ७ ॥

"LISTEN ye to the high praise of the King who rules over all peoples, the God who is above mortals, of Vaishvanara Parikshit."—(Bloomfield.)

"Listen to Parikshit's eulogy, the sovereign whom all people love, the king who ruleth over all, excelling mortals as a God."—(Griffith.)

Hindu commentators have translated this mantra as follows:—

"Sing the high praise of the king of the world or the Light of the Universe, who is a god and the best among men. He is a guide to all people and gives shelter to everyone."

All the attributes expressed in this mantra particularly apply to the Holy Prophet Mohammad. He was the first and the last prophet who was a guide to all nations of the world. Similarly he was the prophet who was described as the best of men. None among the Vedic rishis could acquire such an exalted position, nay even their names are not known to the world. The followers of the Vedas themselves differ as to the superiority of one rishi over the other. Every word of this mantra, therefore, applies to the Prophet Mohammad (may peace be on him). 'Sovereign of the world', 'Light of the Universe', the best of men, a 'guide

to the entire mankind' and 'a shelter for all peoples'—what a becoming praise of the Holy Prophet sung by the Vedic Rishi!

Gives peace to the world

परिक्षित्नः भेममकरुत्तम आसनमाचरन् ।
कुलायं कृण्वन् कौरव्यः पतिर्वदति जायया ॥ ८ ॥

"PARIKSHIT[1] has procured for us a secure dwelling, when he the most excellent one, went to his seat. (Thus) the husband in Kuru-land when he founds his household, converses with his wife."—(Bloomfield.)

"Mounting his throne, Parikshit best of all hath given us peace and rest, saith a Kauravya to his wife as he is ordering his house."—(Griffith.)

"He, who affords shelter to everybody, gave peace to the world, as soon as he mounted the throne. Men in Kuru-land are talking of his peace-making at the time of the building of the house."

—(Hindu commentators.)

At the time of the reconstruction of Ka'ba (the House of God), the Arab tribes were just at the point of cutting each other's throats, when the matter was referred to the Holy Prophet, and he settled the dispute

---

(1) The 'Sanskrit Bhashya' of Khem Karan gives two meaning of the word Parikshit, '*Sarvat Aishvary Yuktasya*' (possessing all sorts of attributes and power), and secondly, 'one who gives a complete shelter to people'. The Holy Qur'an also speaks, of the Holy Prophet as "Lower thy wing to the faithful." (XV : 88.)

in such a beautiful way that all the tribes were satisfied without a drop of blood having been shed. The Prophet thus gave peace to the world and protected the House of God from human blood being shed in it. Similarly, at the time of the conquest of Mecca, when the Prophet's rule was established, he gave peace and shelter even to his bitterest foes and let them go just by saying: "There shall be no reproof against you this day."[1]

The word *Kauravya* used in this mantra requires some comment. The battle between the Pandvas and the Kurus is well-known in the religious literature of the Hindus, a mention of which is also made in the Mahabharta. The field where this battle was fought is known till to-day as 'Kurukshetra.' The Kurus were a very ancient people, whom the Rig Veda called as *Puru.* Originally these people belonged to Babylon, and they came to India some time after the emigration of the Aryan people from that land. The Bible also makes a mention of a nation known as *Kora* who had a dispute with the children of Aaron in connection with their offerings at the Holy Temple at Jerusalem. A man belonging to this nation is, thus, known as Kauravya. This word has also been translated as a 'workman,' and this is just in accordance with the sense in which this word is used in this mantra, *i.e.* a 'mason' or a house-builder. In Hebrew, the word Kuru means 'one who protects a house', *Kore* meaning a house, in

(1) XII : 92.

Hebrew and also in Pashto. It is also possible that this word may be another form of the word *Koreish*.

Peaceful realm

कतरत त आ हराणि दधि मन्थां परिस्रुतम् ।
जाया पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ।। ९ ।।

"WHAT may I bring to thee, curds, stirred drink, or liquor? (Thus) the wife asks her husband in the kingdom of king Parikshit."—(Bloomfield.)

"Which shall I set before thee, curds, gruel of milk, or barley brew? Thus the wife asks her husband in the realm which King Parikshit rules."—(Griffith.)

"In the realm of the King, who gives peace and protection to all, a wife asks her husband whether she should set before him curd or some other liquor."

—(Hindu commentators.)

This mantra also refers to the peaceful realm which the Promised One, the Parikshit, was to bring about. It is narrated as a prophecy in the early Traditions of the Prophet, that a time will come in Arabia when a woman will be able to travel alone from Medina to Mecca without fearing anything on the way. And the world has seen how after the advent of the Prophet peace and security spread all over Arabia, whereas before the appearance of Islam neither a woman's chastity was safe nor was there security of life and property. During the peaceful rule of the Prophet women could

easily travel alone and go about in a market to buy and sell things.

The signs of a true religion

अभिव स्व१: प्रजिहीते यव: पक्व: परो विलम्
जन: स भद्रमेधते राष्ट्रे राज्ञ:परिक्षित: ।। १० ।।

"LIKE light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of King Parikshit."—(Bloomfield).

"Up as it were to heavenly light springs the ripe corn above the cleft. Happily thrive the people in the land where King Parikshit reigns."—(Griffith.)

"The ripe barley springs up from the cleft and rises towards heavens. The people prosper in the reign of the king who gives protection to all."

—(Hindu commentators.)

One of the chief signs of a true religion and the Kingdom of God is that people thrive happily and prosper under its rule, just as corn springs up in a good field. Before the advent of the Holy Prophet, the Arabs were sunk in all sorts of vices and had fallen deep in degradation. But with the spiritual force of the Prophet and the blessings of his religion, the same people rose to the height of glory and eminence. The Torah, the Gospel, the Vedas and other Divine books also bear witness to this fact, as the Holy Qur'an says: "That is their description in the Torah and their description in the Gospel; like as seed-produce that puts

forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem."[1]

The Vedic words *abhivsvah prajihite yavah* (the barley springs forth and rises up) convey the same idea as expressed in the above-quoted verse from the Holy Qur'an. The Holy Book again says at another place: "Hast thou not considered how God sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, yielding its fruit in every season by the permission of its Lord? And God sets forth parables for men that they may be mindful."[2]

Both the Veda and the Qur'an have set forth this parable as the parable of a true religion. The Qur'an calls it a good tree and the Veda calls it *bhadram*, meaning goodness and affluence. According to the Qur'an the roots of the good tree are firm in the ground, and according to the Veda the roots of *Yavah* (or tree of barley) are deep in a cleft. The Qur'an says that its branches are in the heaven, and the Veda also states that it rises towards heaven. The Qur'an then says: "Allah confirms those who believe with the sure word in this world's life and in the hearafter."[3] The Veda, in like manner, states that man prospers and thrives happily under the rule of a true religion. The Qur'an

---

(1) XLVIII : 29.
(2) XIV : 24, 25.
(3) XIV : 27.

describes it as a ripe tree "Yielding its fruit in every season",[1] and the Veda also describes it as a ripe tree.

The Holy Qur'an has given this parable in support of the Holy Prophet Mohammad's truth, and we have seen how the Vedic mantra corroborates it word by word. In the words of the Qur'an, "God sets forth parables for men that they may be mindful;" let the followers of the Vedas, therefore, ponder over these facts and just as the Qur'an corroborates the Vedic mantras, they too should believe in and testify to the truth of the Prophet Mohammad in whose support these verses and mantras speak.

The Prophet is asked to arise and warn

इंद्रः कारुमबू बुधदत्तिष्ठ वि चरा जनम् ।
ममदुग्रस्य चर्कृधि सर्व इत ते परिणादरिः ।। ११ ।।

"INDRA has awakened the poet, saying: Arise, move about, and sing; of me, the strong, verily, sing the praises; every pious one shall offer thee (sacrificial reward)."—(Bloomfield.)

"Indra hath waked the bard and said, Rise wander singing here and there. Praise me, the strong each pious man will give thee riches in return."—(Griffith.)

"Indra awoke the singer of his praises and asked him to go to the people in every direction. He was asked to glorify Indra, the mighty, and all pious men would

(1) XIV : 25.

appreciate his effort and God would bestow on him His rewards."—(Hindu commentators).

This mantra gives, more or less, the exact translation of the first verse of the 74th chapter of the Holy Qur'an, 'The Clothed One' (*Al-Muddaththir*). "O you who are clothed! Arise and warn, and your Lord do magnify."[1] Then says the Qur'an: "And bestow not favours that you may receive again with increase, and for the sake of your Lord, be patient."[2] Again, "And soon will your Lord give you so that you shall be well pleased."[3] At another place is said: "Surely We have given you abundance of good, therefore, pray to your Lord and make a sacrifice."[4]

Without any remark or comment, we have given the exact translation of the Vedic mantra and the Qur'anic verses, so that every unbiased seeker after truth should see for himself how thousands of years before the Vedic rishi uttered the same words which were revealed to the Prophet Mohammad. This mantra alone is enough to establish the truth of the Prophet's claim. The Qur'an says: "O you who are clothed! Arise." The Veda says: "Indra awoke the singer of his praises (*i.e., Ahmad*)." The Qur'an tells him to warn the people, and similarly, in the Veda he is asked to go to the people in every direction. The Qur'an says: "And your Lord do magnify," the Veda says, "Glorify

---

(1) The Qur'an, LXXIV : 1—3.
(2) *Ibid* : 6—7.
(3) XCIII : 5.
(4) CVIII : 1, 2.

Indra, the mighty." According to the Qur'an, his Lord will give him abundance of good; and in the words of the mantra, God will bestow on him His rewards.

All these clear signs were fulfilled in the person of the Prophet Mohammad and in no other rishi or messenger. He arose and warned the people and magnified his Lord. Day and night he propagated his Faith and disseminated the truth, and, in the words of the Veda, like a bird on a ripe-fruited tree he sang his Lord's praise. O God bless the Prophet Mohammad.

The Prophet's Munificence

इह गावः प्रजायध्वमिहाश्चा इह पूरुषाः।
इहो सहस्रदक्षिणोपी पूषा नि षीदति ॥ १२ ॥

"HERE, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pushan also, who bestows a thousand (cows) as sacrificial reward, settles down here."

—(Bloomfield.)

"Here, cows! increase and multiply, here ye, O horses, here, O men. Here with a thousand rich rewards, doth Pushan also seat himself."—(Griffith.)

Hindu commentators give the following translation: "Cows, horses, and men multiply and increase here, because here rules the one who is bountiful and splendidly generous who gives thousands in charity and sacrifice."

The history of Islam bears a clear testimony to the truth of this prophecy. The world has seen how everything prospered and increased in the Holy Prophet's kingdom. The most backward people in the world became the very leaders and torch-bearers of light and learning. Riches, men and cattle, everything increased and multiplied. And this too is an established fact that Mohammad was the most generous, bountiful and kind-hearted man that the world has ever seen.

The Holy Qur'an says: "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you."[1] It was, thus, due to the Prophet's kindheartedness, magnanimity and munificence that people from all quarters flocked and assembled around him. Otherwise such a stubborn people as the Arabs could never have been won over and subdued.

The Vedic Rishi's Prayer for the Prophet

मेमा इन्द्र गावोरिषन् मो आसां गोपती रिषत ।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईषत ।। १३ ।।

"MAY these cattle, O Indra, not suffer harm, and may their owner not suffer harm, may the hostile folk, O Indra, may the thief not gain possession of them."

—(Bloomfield.)

(1) III : 158.

"O Indra, let these cows be safe, their master free from injury. Let not the hostile-hearted or the robber have control of them."—(Griffith.)

"O Indra, let these cows (saintly followers of the Prophet) be safe, and let not their master be harmed. And let not an enemy, O Indra, or a robber overpower them."—(Hindu Commentators.)

How remarkable is this prayer of the Vedic Rishi for the Holy Prophet and his followers. There is no gainsaying the fact that this prophetic prayer of the Rishi was clearly fulfilled. The Prophet and his saintly followers succeeded in their mission and were saved and helped by the Hand of God. Their hostile opponents and bitter enemies could not overpower them nor could rob them of the bounties that the Prophet had bestowed on them. The Muslims prospered whereas their enemies perished, and thus the prayer of the Rishi was accepted. A similar prayer is also found in the last chapter of the Holy Qur'an: "Say, I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperings of the slinking (devil), who whispers into the hearts of men, from among the Jinn and the men."

The Prophet is also reported to have taught a prayer to his followers: "O God empower him not over us who has no mercy for us." And God Himself says about the Holy Prophet in the Qur'an, "And Allah will protect you from the people."[1] The Rishi prayed to

(1) V : 67.

God for the safety of the Prophet, and God accepted that prayer and declared that the Prophet would remain safe and would succeed in his mission.

The Rishi's Praise and Prayer

उप नरं नोनुमसि सूक्तेन वचसा वयं भद्रेणवचसा वयम् ।
चनो दधिष्व नो गिरो न रिष्येम कदाचन ।। १४ ।।
अथर्व–वेद-संहिता काण्ड २० ।। १२७ ।। १–१४

"WE shout to the hero with hymn and song. We (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm!"—(Bloomfield.)

"Oft and again we glorify the hero with our hymn of praise, with prayer, with our auspicious prayer. Take pleasure in the songs we sing; let evil never fall on us."—(Griffith.)

"We sing the praise of the great hero and with a pleasing song glorify him. Pleasingly accept this praise, O hero, so that evil may not befall us."
—(Hindu commentators.)

This is the last of the mantras that we have quoted in the foregoing pages, and here the Rishi of the Veda entreats the Holy Prophet to accept his prayers and praise. This entreaty of the Rishi, as a matter of fact, makes it incumbent on the followers of the Vedas that they too should sing the praise of the Prophet and by his glorification save themselves from the evils of this world as well as the next. The false doctrines of the caste system, the transmigration of soul and other

superstitions, are the chains that have enslaved them in this world; and similarly their religious differences have made their salvation and deliverance a matter of doubt in the next world as well. Mohammad, therefore, came into the world to deliver the people from all sorts of vices and to show them the right path.

Some more facts about these prophecies

SOME more light is necessary to be thrown on the prophecies in the Atharva Veda that we have discussed in the foregoing pages. There are two different schools of thought regarding these prophecies in the Kuntap Sukt. Some modern research students like Pt. Bhagwat Dat, research scholar in the D. A. V. College, Lahore, and Sawami Hari Prashad, Vedic muni, are inclined to think that the Kuntap Sukt, or the collection of these prophecies, does not actually from part of the Atharva Veda but was introduced to it on a later date. The second school of thought is, that these mantras are riddles and un-intelligible enigmas. And the modernists too, have, as a matter of fact, derived their conclusions after not being able to understand what these mantras mean.

The idea that the Kuntap Sukt were introduced to the Atharva Veda on a later date, is baseless on various scores. The most ancient books too do not fail to make a mention of the Kuntap Sukt, as for instance. The *Aitreya Brahmana*,[1] *Kaushitki Brahmana*,[2] *Shankha-*

(1) VI : 32.
(2) XXX : 5.

yana Shraut Sutar,[1] *Ashvlayana Shraut Sutar,*[2] *Vaitan Sutar*[3] *and Gopath Brahmana.*[4] Had these mantras been appended to the Veda on a later date, they could not have been referred to in so many ancient books. Simply because they are not easily intelligible, should not lead one to think that they do not form part of the real book. Secondly, these mantras, as stated in *Brahmana Granth* were repeated every year in big assemblages where *soma* was offered to the deities, and seventeen pandits used to chant them for a long time. Thus, a thing which is repeated every year with devotion and strictness and is an agelong practice can not be regarded as apocryphal or a later-day invention. Only those parts of a religious book are given so much importance and remembered by heart and read with strictness, which are useful and beneficial for the devotee and help him in acquiring a deeper knowledge of this universe and knowing more about the Divine Being. This shows that the Kuntap Sukt is neither a collection of meaningless riddles nor a subsequent addition to the Veda.

It is recorded in Shatpath Brahmana that "The mantras that are divided by 21 are the belly. There are 20 glands (Kuntap) in the abdomen, the belly itself being twenty-first. Thus the mantras that are divided by 21 are known as the belly."[5] The testimony of

(1) XII : 14.
(2) VIII : 3, 7.
(3) XXXII : 19.
(4) II : 6, 12.
(5) XII : 2, 1, 126.

such an ancient book as Shatpath Brahmana is enough to prove the genuineness of these mantras. Even today the total number of these mantras is 147 which is seven times divided by 21.

Morris Bloomfield in his commentary of the Atharva Veda writes: "The Brahmanical authorities agree in assigning the so-called Kuntap hymns to this kind of literature, and the opening stanza of XX : 127, leaves no room for doubting their correctness..... Quite a number of the stanzas of Kuntap hymns are quoted in the Brahmanas exhibiting essentially the same textual corruption as the Atharvan version. The Shankhayana Shraut Sutar XII : 14, exhibits them in full."[1] Prof. Maxmuller also discusses this point in his "History of Sanskrit Literature', p. 493.

A number of scholars are of the opinion that these mantras give no clear sense and are quite ambiguous. Pandit Raja Ram, for instance, writes: "These ten Suktas are known as Kuntap Sukt. Kuntap are the glands in the belly which are twenty in number. These Suktas cover different subjects, most of them are just riddles, the text as well as the meanings are ambiguous and in some cases the text absolutely gives no sense."[2] Similarly, M. Bloomfield says: "The text of the second hemistich is very corrupt; its amended form in the edition is at the base of our rendering."[3] In like manner, Prof. Griffith writes about these mantras as

---

(1) P. 689.
(2) Raja Ram Bhashya, 991.
(3) P. 991.

follows: "The section of this book which bears the name Kuntap is a strange miscellaneous collection of hymns, sacrificial formulas, incantations, riddles and odds and ends."[1]

These mantras are regarded as riddles simply because they are prophecies and a prophecy must necessarily be ambiguous and a secret lest it may be corrupted through the bias and prejudice of a people. When it is actually fulfilled, the meanings of the prophecy become quite clear. Actual facts are thus, the real commentary of a prophecy. While translating these mantras of the Kuntap Sukt, we have shown, how exactly do they apply to the life of the Holy Prophet. No ambiguity remains in their meaning and everything becomes vivid and clear. And of all the religious personalities and prophets Mohammad is the only prophet whose life-history with the minutest details is exactly and undisputably preserved. There are historical proofs for all the facts in the Holy Prophet's life. And therefore if one tries to apply these prophecies to the life of some other holy personality, one shall also have to historically prove that these things did happen in his lifetime, and this is, as modern research has proved, next to impossible.

Now the question is, why these mantras are called Kuntap? If Kuntap means abdominal glands, in what way does this name apply to these mantras? No commentator of the Vedas has discussed this point and

---

(1) Hymns of the Atharva Veda, p. 433 and foot-note.

tried to solve this riddle. We give below three reasons for this name.

(*a*) The word Kuntap is composed of two words *kuh* and *tap*. *Kuh* means sin and misery, and *tap* means to consume. Kuntap, thus, means 'consumer of sin and misery'. A collection of all those mantras in which a mention is made of the redresser of the world's misery is known as Kuntap Sukt. A similar prophecy is found in Farvardin Yasht, XXVIII : 129, made by the Prophet Zoroaster. The Holy Qur'an also says: "(The Prophet) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them."[1]

(*b*) The word Kuntap according to authentic Brahmana Garanths means glands in the belly or the belly itself. These mantras are, thus, given this name because they convey a prophecy about the first house of Divine worship in Mecca, the navel or middle-point of this earth; as the Qur'an says: "Surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations."[2] Just as man receives nourishment from the abdomen, similarly, spiritual nourishment is given to the world from Mecca or Bekka, the first house of Divine Light.

(*c*) The Quranic word Bekka and the Vedic Kuntap are not only synonymous, but the word Kuntap is

---

(1) VII : 157.
(2) III : 95.

just a changed form of the Arabic word Bekka. Hundreds of words in the Sanskrit language are borrowed from Arabic and are used in the former language with a slight change.

It is a strange fact that in all prophecies the word Bekka is used instead of Mecca. The Holy Qur'an locates at Bekka the first as well as the last house of Divine worship. Besides the Vedas, the Prophet David also refers to this house of God by the same name. In the Psalms we find: "O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: they will be still praising thee, Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of *Baca* make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."[1]

The following conclusions can be drawn from the Psalms:—

(*i*) The house of God to which David refers was no other but the one at Bekka, for the holy temple in Jerusalem had not been built at that time and God lived in Zion.

(*ii*) The prophet David was awaiting the Divine commandment to invade Palestine, and in order to seek blessing from the house of God that was built by the patriarch Abraham, he came to the valley of Baca.

---

(1) Psalms, 84 : 4—6.

(*iii*) The name of the valley is Baca, which, in Hebrew, is written and pronounced as *Bacah,* the last letter *h* showing that it is a well-known place.

(*iv*) The dwellers of this valley will always praise their Lord. And the world knows how much do the Musalmans praise and glorify their Lord. Every Muslim bows before his Lord and praises Him at least five times a day. These words can also mean that the house of God in Bekka will never perish and the Lord will always be praised therein, whereas Jerusalem was more than once destroyed.

(*v*) "Blessed is the man whose strength is in thee", clearly refers to the Prophet, who, though an orphan boy, weak and friendless, overcame his mighty foes with God's grace and taking strength from Him.

(*vi*) In the desert of Mecca the well (of Zamzam) is another sign of God's blessing this land.

(*vii*) Blessed one and 'going from strength to strength', is the translation the Quranic words.[1]

(*viii*) "Appearing before God in Zion", refers to the annual pilgrimage at Mecca. We have discussed at length what Zion denotes, in the sixth prophecy of Isaiah.

Thus, both the Veda and the Psalms confirm the fact that the Prophet Mohammad, the guide for the world and the saviour of mankind was to appear at Bekka.

---

(1) III : 95.

The Veda sings the Prophet's praise in the following terms:—

1. He is *narashansah* or the praised one (Mohammad).

2. He is the prince of peace or the emigrant, who is safe even amongst a host of opponents. (Mantra 1.)

3. He is a camel-riding Rishi, whose chariot touches the heaven. (Mantra 2.)

4. He is Mamah Rishi who is given a hundred chains of gold, ten wreaths, three hundred good steeds and ten thousand cows. (Mantra 3.)

5. He and his followers are always mindful of their prayers, even in the field of battle they bow down before their Lord. (Mantra 4.)

6. He gave wisdom unto the world, *i.e.* the Holy Qur'an. (Mantra 5).

7. He is the King of the worlds, the best of men and a guide for the entire mankind. (Mantra 6.)

8. He has procured a secure dwelling for the people, gives protection to everybody and has spread peace in the world. (Mantras 7-8.)

9. People thrive happily and prosper under his rule, and from the depth of degradation they rise to the height of glory. (Mantras 9-10.)

10. He is asked to wake up and warn the world. (Mantra 11.)

11. He is extremely bountiful and very generous. (Mantra 12.)

12. His followers have been saved from the hostility and robbery of the devil. (Mantra 13.)

13. In the last Mantra, the Rishi has entreated him for the acceptance of his (Rishi's) prayers and have sought his protection from harm and evil.

ते त्वामदाअमदन् तानि वृष्ण्या तेसोमासो वृत्रहत्येषु सत्पते।
यत कारवे दश वृत्राण्यप्रति वर्हिष्मते नि सहस्रानि वर्हयः।६।
युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निवर्हयो नमुचिनाम मायिनम्।७।
त्वमेतां जनराज्ञोद्विर्दशाबन्धुनासुश्रवसोपजग्मुषः।षष्टिं सहसा
मवर्ति नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥ ९ ॥

अथर्व वेद काण्ड २० । २१ । ६–७, ९ ।

अवद्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहसैः ।
आवत तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ।७।
द्रप्समपश्यं विषुणे चरन्तमुप ह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ।८।
अध द्रप्सो अंशुमत्या उपस्थेधारयत तन्वं तित्विषाणः ।
विशो अदेवीरभ्या३चरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ।९।

अथर्व–वेद काण्ड २० । १३७ । ७–९

अनस्वन्ता सतपतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानरः त्रयंरुणाश्चकते ॥
ऋग्वेदः म० ५ । सू० २७ । १ ॥

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोधि शीर्षतः ॥ २६ ॥
तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥
ऊर्ध्वो नुसृष्टा३स्तिर्यङ नुसृष्टा३:सर्वादिश:पुरुष आबभूवाँ३।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ २८ ॥
यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥
न वै तं चक्षुर्जहाति न प्राणो जरसः पुरः ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥
अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययेः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥
तस्मिन् हिरण्यये कोशे त्र् यरे त्रिप्रतिष्ठते
तस्मिन् यद यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥३२॥
प्रभ्राजमानां हरिणीं यशसा संपरीवृताम्
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥ ३३ ॥
अथर्व वेद–काण्ड १० । २ । २६–३३

अहमिधि पितुः परिमेधामृतस्य जग्रह। अहं सूर्य इवाजनि॥

सामवेद०। प्र० २। द० ६ मं० ८॥

THE BATTLE OF THE ALLIES DESCRIBED IN THE VEDAS

से त्वा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते यत कारवे दश वृत्रायप्रति वर्हिष्मते नि सहस्रानि वर्हयः।६।

"THESE our libatious, strength-inspiring soma draughts, gladdened thee in the fight with Vritra, Hero Lord. What time thou slewest for the singer with trimmed grass ten thousand Vritras, thou resistless in thy might."—(Griffith.)

"Lord of the truthful! these libatious drinks these feats of bravery and the inspiring songs gladdened thee in the field of battle. When thou renderst vanquished without fight the ten thousand opponents of the praying one, the adoring one."

—(Hindu commentators.) Atharva Veda XX : 21, 6.

This prophecy of the Vedas describes a well-known battle of the Holy Prophet, known in the Islamic history as the Battle of Ahzab or the Battle of the Allies. The words of the mantra remarkably corroborate with the facts of history as given in the Holy Qur'an.[1]

The first noteworthy point is that God is spoken of in this mantra as *Satpati*. *Sat* means a lover of

---

(1) III : 158.

truth or truthful, and *pati* means the master or lord. Satpati, thus, means the Lord of the truthful. The companions of the Holy Prophet Mohammad were well-known for their truthfulness. In the very chapter of the Qur'an where a mention is made of the battle of the Allies, the companions of the Prophet are spoken of as: "Of the believers are men who are true to the covenant which they made with Allah."[1] And then, "That Allah may reward the truthful for their truth."[2] The Qur'an calls them truthful and the Veda also calls their Lord as the Lord of the truthful.

The second thing in the mantra is that God was pleased with the bravery and inspiring songs of the companions of the Prophet. They were only three thousand in number with inadequate resources and the enemy besides being well-equipped was more than three times their number; but the companions of the Prophet showed no sign of anxiety, they were rather delighted to find that a prophecy of the Holy Prophet was fulfilled. In the words of the Holy Qur'an: "When the believers saw the allies, they said: This is what Allah and His Apostle promised to us, and Allah and His Apostle spoke the truth; and it only increased them in faith and submission." These brave and inspiring words of the companions pleased their Lord and He gave them a victory without an actual conflict.

---

(1) XXXIII ; 23.
(2) XXXIII : 24.

The Prophet Ahmad

THE words of the Mantra, 'the praying one', show that this prophecy is meant for the Prophet Ahmad, peace be on him. The Sanskrit word *Karu,* used in the mantra, has been translated by Professor Griffith as 'Singer' and Pandit Raja Ram, of the Lahore D.A.V. College, translates it as *'Satota'* meaning the praying one or Ahmad, the second name of the Prophet Mohammad, who was the hero of the battle of the Allies.

Another attribute of the Prophet given in this mantra, is *Brihashmate.* This word is derived from the root *Brhi* which means holy grass that is spread in a temple of worship. The man with the holy grass, thus, metaphorically means, 'the worshipper' or the one who adores his Lord.

The ten thousand opponents

THE main point is that of ten thousand opponents. The enemies of the Prophet in the battle of the Allies were ten thousand, and the Musalmans were only three thousand in number. The mantra makes a special mention of the bravery of the Prophet's companions. And there could be no greater proof of their valour and courage than the fact that inspite of being small in number and having insufficient resources, they on seeing a host of well-armed opponents did not lose heart or show any sign of anxiety, but shouted "This is what Allah and His Apostle promised to us." It gave them the greatest pleasure to notice another sign of the

truth of their prophet who had made a prophecy about this battle long before it actually took place.

A mention is made in this mantra[1] of the valour and bravery of the fighters, of the strength of the opponents and their large number, but their defeat and retreat is described to be due only to the adoration of Ahmad. The last words of the mantra *'aprati ni barhayah'* mean that defeat was given to the enemy without an actual fight. Both Pandit Khem Karan and Prof. Raja Ram have translated these words as 'you overthrew without an actual struggle.'

It is a well-known fact that the Muslims, as compared to their enemy, were small in number and handicapped in every possible way, and on this very account they preferred to offer resistance by shutting themselves up in Medina. The enemy, on the other hand, had accumulated a huge force, and even the non-Muslim population of Medina itself had gone to their side. In spite of all these advantages the enemy took to its heals without an encounter and the victory was for the Muslims. All this was accomplished through Divine help, for it was beyond man's power to bring about such a victory. The Veda had, accordingly, made a prophecy long before this battle took place.

The deity referred to in this mantra is named as *Indra.* He is also addressed in mantras 1 to 8 of the same Sukta. This Indra is described in the Rig Veda as *'Thunder Wielding'* and the God of lightning and

(1) Atharva Veda, XX : 21, 6, Rig Veda, I ; 53, 6.

wind-storm. And the cause of the flight of the enemy in the battle of the Allies was also thunder and storm. How vivid and clear are the words of the mantra, 'O Indra, you caused the ten thousand opponents to be vanquished without an actual fight.' These prophetic words of the Vedic Rishi do not apply to any other occasion with such an appropriateness as to the battle of al-Ahzab. The enemy came with pomp and show, conscious of its strength and confident of its success. The Muslims too were quite aware of their weak position, they decided to remain in the town, and a ditch was also dug as a protective measure against the onrush of the powerful force. But the Divine Hand moved and the mighty Indra caused the enemy to fly away fearing death through thunder and wind storm.

In a word, this prophecy of the Vedas enumerates the following ten facts:—(1) It relates to a battle. (2) God will give victory to the true believers. (3) The true believers will rejoice and utter brave and strength-inspiring words. (4) God will be pleased with them on account of their bravery. (5) The commander in this battle shall be one who adores God (Ahmad). (6) The enemy shall be ten thousand in number. (7) No actual fight shall take place. (8) The enemy shall take to flight through Divine help, as the Holy Qur'an says "And Allah sufficed the believers in fighting; and Allah is Strong, Mighty."[1] (9) The Quranic words (Strong, Mighty) mean exactly what *Indra* means.

---

(1) XXXIII : 25.

(10) The Divine hand made itself manifest through a great hurricane. In the words of the Qur'an: "O you who believe! call to mind the favour of Allah to you when there came down upon you hosts, so we sent against them a strong wind and hosts that you saw not, and Allah is Seeing what you do."[1] Wind and rain beat mercilessly on the enemy's camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown. The enemy thus took to its heels leaving the field to the Muslims and establishing the truth of the Prophet Mohammad's Divine mission (peace and blessings of Allah be upon him).

The Prophet fights another battle

Mantras 7 to 11 in the Atharva Veda, following the one that deals with the battle of the Allies, are also worth considering. During this battle all the opponents of Islam had united together. The Jews were in alliance with the Holy Prophet, and when the enemy laid siege to Medina they were bound to repel the attack. Instead of this they sided with the investing army and made an agreement with the Quraish to attack the Muslims from within. Thus from allies they had turned foes. Therefore, when the besieging army took to flight and the Jews returned to their fortress, it was besieged by the Holy Prophet, and they remained besieged for twenty-five days. There is no mention of

(1) XXXIII: 9.

fortresses in the mantra dealing with the battle of the Allies, but here we find:

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र संख्या परावति निवर्हयो नमुचिं नाम मायिनम्।७।

अथर्व वेद काण्ड २०–२१–

"Thou goest on from fight to fight intrepidly destroying castle after castle here with strength. Thou Indra, with thy friend who makes the foes bow down slewest from far away the guileful Namuchi."[1]

—(Griffith).

"You go from one battle to another with bravery destroying fortress after fortress here with your bravery and strength. You, O Indra, with your friend who prays to God, have slain from far away the cunning and treacherous Namuchi."

Atharva Veda XX : 21, 7—(Hindu commentators).

The Prophet had just finished with one battle when he was required to fight another one. This was a clear sign of his bravery and that of his companions. In the first battle, of course, they had to destroy no castle, but in the other one, they overthrew fortress after fortress and cast awe into the hearts of their enemies. In the words of the Holy Qur'an: "And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts: some you killed and you took captive another part."

---

(1) Rig Veda : I, 53, 7.

Just as mantra 6 of this Sukta exactly applies to the battle of the Allies, similarly, the events narrated in the following mantra also with the same appropriateness correspond to the events in the life of the Prophet and relate to the period just after the battle above-mentioned. That is why the Prophet is said to be going from fight to fight. This endeavour of the Muslims was no doubt, a sign of their valour and intrepidity. The Prophet over threw the fortresses of Quraiza, Qainuq'a and Nadir. Again, the words of the mantra, *Namya yat Indra sakhya* (with your, friend who bows before or prays to God, O Indra), beautifully apply to the Holy Prophet Mohammad who was always praying to his Lord. The enemies of the Prophet are called in this mantra as the people lying far away or cast off by God. The Bible also bears a testimony to this and states that these people were rejected by the Lord.[1] Again, these enemies of the Muslims, the Jews, are described in this mantra as 'guileful and cunning.' These people were the allies of the Muslims and by the terms of the treaty, they had made with the Prophet, were bound to fight the enemy attacking Medina. But they proved treacherous and guileful and deserted their allies at the eleventh hour. The Sanskrit word *mayinan* is derived from *maya* which means a thing that is apparently beautiful but in fact has no value. The Bible has also described these people as Reprobate silver.[1]

The Veda has called these people *Namuchi*. The meanings of this word as given in Panini's grammar

(1) Jeremiah; IV : 30.

are, 'one who withholds rain.' Another meaning of this word is 'punishable.' The Jews held that they were the only recipients of Divine revelation and the rain or shower of Divine revelation had fallen on no other people. Indra or God the Mighty slew these people and thus showed that none could withhold Divine revelation, it was neither limited to the Jews nor the Aryan people but was the gift of God and could be bestowed on anyone as He pleased.

This word, as we have said, also means punishable. The Jews were punishable in the eyes of God not only for their vices but also for their deceit and treachery to the Holy Prophet Mohammad, the benefactor of mankind. Accordingly, they were punished for their treachery and were condemned to murder, and this judgment was pronounced by a leader of their own. The word *Namuchi,* thus, well applies to the Jews.

In the Rig Veda and other such books *Namuchi* stands for the evil spirit that stops the clouds from bringing rain on earth; and then Indra, slaying this evil spirit, releases the clouds. Almost all nations of the world hold that Divine revelation is limited to their particular sphere, and have, thus, confined the clouds of Heavenly rain to themselves. But the world is indebted to the Prophet of Islam who slew this *namuchi* and declared that the shower of spiritual rain has been falling on all people and is not limited to any caste or clan. The Holy Qur'an says: "And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in

this for a people who would listen."[1] By *water from the heaven* is clearly meant Divine revelation. Just as rain gives physical life to the earth, so does revelation give spiritual life to the people after they have suffered death through their vices. Thus, the universal message of the Prophet gives life to all the nations of the world, for the Prophet has done away with *namuchi*, the evil spirit.

The enemy's defeat in the conquest of Mecca

THE prophecies regarding the Prophet's battles end with the prophecy of the conquest of Mecca. In the same Sukta of the Atharva Veda, we find:

त्वमेतांजनराज्ञो द्विर्दशाबन्धुनासुश्रवसोपजग्मुषः।षष्टिंसहस्रा नवतिं नवश्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ।। ९ ।।

"With all outstripping chariot wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men, with sixty thousand nine and ninety followers who came in arms to fight with friendless Sushravas."[2]

—(Griffith.)

"You have O Indra, overthrown twenty kings and sixty thousand ninety-nine men with an outstripping chariot wheel who came to fight the praised one or far-famed (Mohammad) orphan."

—(Hindu commentators.)

We have stated in the foregoing pages that the population of Mecca at the time of the Prophet's advent

(1) XVI : 65.
(2) XX : 21, 6—9.

was nearly sixty thousand. Mecca at that time had a a sort of democratic government. Every clan had its own chief and thus some twenty chieftains ruled the population, the Quraish being the highest chiefs and custodians of the Ka'ba. Thus, on the one hand there were sixty thousand men with twenty big chiefs, and on the other was an *abandhu,* just a helpless man. But this one man (Mohammad) was far-famed and praised by the people. It was not a fight between two kings, but between one man and a host of opponents; and the world has seen how that helpless man overcame his enemies and how the Hand of God moved like an outstripping chariot to overthrow his opponents. Only this one fact is sufficient to prove that Mohammad was a true prophet of God and the Divine Hand was always at his back, which in a very short time raised him from the state of helplessness to the height of power and glory.

The same prophecy is also found in the Rig Veda, I : 53, 9, as the prophecy of *Angris Rishi,* son of *Savya Rishi.* The word *sushrava* means 'praise-worthy or well-praised' which is equivalent to the Prophet's name *Mohammad* (peace be on him).

A joint testimony of three Vedas

THE following prophecy is given in three Vedas, the Rig Veda, the Atharva Veda and the Sama Veda,[1] This

(1) Atharva Veda, XX : 137, 7-9 ; Rig Veda, VIII : 96, 13-15 ; Sama Veda, III : 10, 1.

joint testimony of the Vedas shows that it is really something great that this prophecy refers to. And at the same time it is as vivid and clear as it is great.

अवद्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहसैः।
आवत तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त।७।
द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामिवो वृषणो युध्यताजौ।८।
अध द्रप्सो अंशुमत्या उपस्थेधारयत तन्वं तित्विषाणः
विशो अदेवीरभ्या ३ चरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे।९।

7. "The black drop sank in Ansumati's bosom, advancing with ten thousand round about it. Indra with might longed for it as it panted; the hero-hearted laid aside his weapons."

8. "I saw the drop in the far distance moving, on the slope bank of Ansumati's river, like a black cloud that sank into the water. Heroes I send you forth. Go, fight in battle."

9. "And then the drop in Ansumati's bosom, splendid with light, assumed its proper body; and Indra, with Brihaspati to aid him, conquered the godless tribes that came against him."—(Griffith.)

"Krishna Chandra (the black moon) sank in Ansumati (*Haud-i-Kauthar*). Indra is protected with ten thousand brave ones around him. The brave fighters have laid down their arms singing victoriously."

BERKELEY BAPTIST DIVINITY SCHOOL

"I saw the moon moving in the far distance, on the bank of Ansumati river, like a dark cloud that sank into the water. Heroes, I send you forth. Go, fight in the battle."

"And then in the bosom of Ansumati (*Haud-i-Kauthar*) the black moon assumed its real body resplendent with light; and Indra, with the help of Brihaspati conquered the godless tribes that came against him."—(Hindu commentators.)

According to the Hindu view point, as put forth by Syna Charya, the commentator of the Vedas. the moon becomes completely black during the last nights of a month and then after sinking in an imaginary river Ansumati it again becomes bright and rises anew. But in the light of the Gita, this mantra means that when religion and the world are corrupted, Krishna Chandra comes to the world in the person of a new man and gives new light to the world. Thus, we find Krishna addressing Arjuna in the Gita:

1. "This unchangeable law, I first revealed to Vivasvan (the Sun or Gabriel). Vivasvan revealed it to Manu and Manu told it to Ikshvaku.
2. The Raj Rishi knows well the kingdom that passes from the one to the other and which is now in a ruinous state.
3. This is the same old law that I teach you to-day. You are my friend and my servant. This is all a secret.

4. Arjuna said: 'My Lord! You were born in this age and Vivasvat was born long before; how should I know that you spoke like this before also.'
5. Shri Krishna said: 'O Arjuna! You and I had several births, I know all of them but you know not.'
6. The immortal soul, the Lord of all creation reveals Himself in the person of somebody without having been born.
7. O Arjuna! whenever religion is corrupted and blasphemy spreads, I reveal myself and make my power manifest to the world.
8. I appear in every age in order to protect the pious ones, to fight evil-doers and to uphold religion."[1]

In a word, when the moon becomes dark or when a religion loses its light and force and the world is corrupted, a new prophet appears with the same Divine light that was given to his predecessors.

In the Vedas too, the moon (and according to some the sun also) is described as *Sahasr shringo vrikhbho yah smudrat udachrat* 'a bull with a thousand horns rising from the sea.'

This prophecy affords a clear sign of the truth of the Holy Prophet. The spiritual moon had become black and there was darkness all over the world. No

---

(1) Gita, IV, 1—8.

religion possessed its pristine lustre. In India, people called the moon as Krishna or black. At such a time, therefore, when the world was dark and dreary, the Prophet Mohammad appeared like the sun with a thousand rays and beams of light. The Veda says that this sun shall shine for ever, it is protected from darkness and shines forth in this universe as majestically as a victorious sovereign marches in the field. At the conquest of Mecca, the Prophet appeared with his companions like the sun with ten thousand rays, and in the words of the mantra, he bravely laid down his arms extending pardon and amnesty to his bitterest foes. A remarkable prophecy indeed it was, which was fulfilled in the life of the Prophet word by word.

The Holy Qur'an also states: "And We have made the night and the day two signs, then We made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord."[1] The sign of the day is the sun and the sign of the night is the moon. God made the sign of the night to pass away or the moon lost its own light and brightness. Modern science has shown that the moon too like the sun had its own light, but gradually it cooled down and became dark. The words of the Qur'an do not refer only to the physical world and its days and nights, but also to the spiritual world. First the moon used to give light to the world but on its cooling down it became dark and was regarded as the

(1) XVII, 12.

sign of the night. Night here stands for the darkness of ignorance and unbelief, and the passing away of the night indicates that ignorance will vanish and the light of Islam will take its place. On the passing away of the night the Prophet appeared on this world's firmament like the shining sun so that with his light people seek the grace of their Lord.

The moon as the motto of the Arabs

IN pre-Islamic Arabia, the moon was the national emblem and the motto of the Arabs. The chapter of the Holy Qur'an in which the end of the Meccans is prophesied, is also headed as 'al-Qamar', 'the Moon', and begins with the words "The hour drew nigh and the moon did rend asunder."[1] The moon, thus represented the power of the idolatrous Arabians, and its being cloven into two parts signified the departure of that power through the Holy Prophet's instrumentality. This incident took place in the battle of Badr. The Qur'an, has therefore, by combining these two facts, shown that the darkening of the moon as described in the Vedas and its again becoming bright is equivalent to the appearance of the Holy Prophet Mohammad and his overthrowing the power of his opponents.

It is a strange fact that the Vedic mantra after making a mention of the darkening of the moon says: 'Heroes, I send you forth. Go, fight in the battle.' Apparently, there seems to be no connection between

---

(1) LIV, 1.

these two facts, but in reality this is another proof of the facts that we have narrated above. The Musalmans were asked to go out from Medina and fight the infidels, "Permission (to fight) is given to those upon whom war is made."[1] The Muslim heroes were thus asked to go forth and fight. They were given the epithet of 'brave', because they were very small in number and without sufficient provisions of war and still they overcame the huge and mighty opponent forces. In the battle of Badr as well as the subsequent wars the Prophet's companions bravely fought their enemies, and in the last and the decisive battle, the conquest of Mecca, he again fulfilled the Vedic prophecy, "Indra advanced with ten thousand round about him."[2] The Holy Prophet had ten thousand companions with him when he advanced towards Mecca and conquered it. But he did not kill any of his opponents, but as the Veda says, "the hero-hearted laid aside his weapons." He conquered the city without bloodshed. These true facts of history corroborated by the Vedic mantra are true only of the life of the Holy Prophet and of no other prophet or rishi. It was only the mighty and merciful Prophet of Islam who fulfilled these Vedic prophecies. The last words of the mantra, 'Indra, with the help of Brihaspati (the Lord of the world) conquered the godless tribes that came against him', also apply to the Prophet Mohammad, who with the help and grace of God overthrew his enemies.

---

(1) XXII, 39.
(2) Rig Veda, V, 27, 1.

MOHAMMAD AND HIS TEN THOUSAND COMPANIONS

अनस्वन्ता सतपतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानरः त्रयंरुणाश्चिकेत ।।

"THE wagon-possessor, the truthful and truth-loving extremely wise, powerful and generous, Mamah (Mohammad) has favoured me with his words. The son of the All-powerful, possessing all good attributes, the mercy for the worlds has become famous with ten thousand (companions)."

Every word of this prophecy speaks of the truth of the Holy Prophet Mohammad. He was truthful and truth-loving. From his very childhood he was known for his veracity and truthfulness. People called him as *al-amin,* the faithful or the truthful one. When Abu Bakr came to know that Mohammad laid a claim to prophethood, he at once believed in him, for he knew that Mohammad had never told a lie. Similarly, numerous facts are narrated in the books of history showing the Prophet's extreme wisdom. Powerful he was to such an extent, that during the battle of the Allies, the Prophet, with one stroke of his hammer, smashed the big stone that no other man could break. He was so generous that he bestowed every thing upon his followers and kept nothing for himself. Whatever wealth and spoils of war came, were distributed among the community, the Prophet keeping nothing for himself. 'The mercy for the worlds', is a special attribute of the Holy Prophet, and similarly, he was the only

prophet who was famous for his ten thousand companions.

All these attributes clearly apply to the Prophet, but the first attribute 'wagon-possessor' needs a little comment. Apparently, the Prophet did not possess this attribute; but if we make out the true sense of the word, we shall find that this too equally applies to the Holy Prophet. The word *'anaswanta'* (wagon-possessor) is used on several occasions in the religious books of the Hindus. For instance, Indra is said to be riding a wagon.[1] Then he is said to be breaking the wagon of horizon.[2] Similarly, the sun is said to be riding a wagon drawn by horses, and its daughter to be born in a wagon.[3] All these quotations show that this word is used in a metaphorical sense. It does not mean the loading wagons in the literal sense, as Sawami Daya Nand has described it, but it means exalted, honourable and dignified. Thus, the 'wagon-possessor' too is an attribute of the Prophet Mohammad, and taken in its real sense, well applies to him.

The Ka'ba of the Muslims

THE Atharva Veda contains a long Sukta in praise of the Ka'ba. In order, however, to understand this prophecy clearly, three facts are to be borne in mind.

---

(1) Rig Veda, I, 121, 7.
(2) *Ibid.*, II, 15, 6—IV. 30, 11—VIII. 91, 7—X. 73, 6—X. 138, 5.
(3) Rig Veda, X. 85, 10.

(*i*) These mantras are headed as *Purush Medha*, which means 'human sacrifice.' In earlier times a great personality was sacrificed, and these mantras are recited at the occasion of offering sacrifices just to commemorate that occasion.

(*ii*) The 'Atharva Rishi' referred to in these mantras was the Prophet Ishmael. We have discussed this point at length in the prophecies of Abraham. According to our research, Abraham and Brahmaji were the two names of the same person. His eldest son was known as *Atharva* or Ishmael and the younger one was named *Angira* or Isaac.

(*iii*) These mantras refer to Ishmael's being sacrificed. This, as a matter of fact, was a sacrifice of both the father and the son. This son in his old age was the only hope of Abraham, the second son having not been born till then. In spite of this, he decided to sacrifice his son, having seen himself doing so in a dream. It was, therefore, as great a sacrifice on his part as on the part of his son.

Bearing these facts in mind the meanings of the mantras will become clearer.

Ishmael's Sacrifice

"SO when they both submitted and he threw him down upon his forehead, and We called out to him saying, O Abraham! You have indeed shown the truth of the vision; surely thus do We reward the doers of Good."[1]

---

(1) XXXVII. 103-105.

In the Atharva Veda we find:

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत्
मस्तिष्काद्ऊर्ध्वः प्रैरयत् पवमानोधि शीर्षतः ।। २६ ।।

"Atharva sewed together his head and heart, piety was moving on his forehead."[1]

The Prophet Abraham saw in dream that he was sacrificing his son Ishmael. He invited his son's opinion in the matter, and the son replied, "O my father! do what you are commanded: if Allah please, you will find me of the patient ones."[2] Ishmael, thus, gladly submitted to his father's proposal, and this is what the Veda says that Atharva or Ishmael sewed his head and heart. in other words, agreed to lay down his head.

तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ।। २७ ।।

In the following mantra, is said: "The head of Atharva is a place where gods live. It is closed from all sides, the spirits, the head, the heart and provisions guard it."[3] The place where Abraham sacrificed his son is the seat of the angels and holy spirits. It is well-fortified and guarded, no enemy can ever conquer it. The word *puranah*, in this mantra, means angels, by head is meant Ishmael and by heart is meant Abraham. All these characteristic attributes are found only in the

(1) X, 2-26.
(2) XXXVII, 102.
(3) Atharva Veda, X. 2-27.

Ka'ba of the Muslims and in no other religious shrine. The Ka'ba is the place where angels live and which is protected from enemies, no hostile force has ever been able to subjugate it, the angels and the Lord being its protectors.

Some more attributes of the Ka'ba

ऊर्ध्वो नु सृष्टा३स्तिर्यङनु सृष्टा३:सर्वादिश:पुरुष आ
वभूवाँ ३। पुरं यो ब्रह्मणो वेद यस्या: पुरुष उच्यते ।। २८ ।।

"WHETHER it is built high, its walls are in a straight line or not, but God is seen in every corner of it. He who knows the House of God, knows it because God is remembered there."[1]

The Ka'ba is not a beautiful or decorated building, —nay it is not even methodically and properly built. Its walls are not parallel to each other, if the length of one wall is 26 feet, the length of the other is 25, and similarly if the breadth on one side is 22 feet, on the other side it is 20 feet. It is not a temple of gold or silver but a very simple edifice of ordinary bricks; but in spite of this it is held sacred by millions of people who find in every inch of this building the manifestation of God and His abundant blessings. God is always remembered here and he who goes into the Ka'ba feels how near does he become to God. The Veda rightly described it as a building without straight walls but the place where God is seen and adored.

---

(1) Atharvo Veda, X. 28.

In the next mantra we find:

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम्

तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ।। २९ ।।

"He who knows this sacred house of God, which is full of life, God, and Brahma (the Prophet of God) grant him insight, life and children."

The Ka'ba of the Muslims is replete with spiritual life and is the fountain-head of spirituality. It is written in the Torah of Moses that Abraham was given the good news of a great progeny and numerous descendants. Even today the followers of Abraham are much more in number than any other nation. This is exactly what the Vedic mantra says, 'he who associates himself with the House of God, the Ka'ba of the Muslims, will be given insight, life and a large progeny.'

The following mantra also gives a similar sense:

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरः

पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ।। ३० ।।

"He who knows this Sacred House, spirituality and insight do not leave him before old age, for God is remembered in this House." When a man is once given true insight and he treads in the footsteps of the Holy Prophets and learns what the Ka'ba stands for, his spirituality increases day by day and he is not deprived of inspiration and Divine guidance.

A description of the Ka'ba

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

"THIS abode of the angels has eight circuits and nine gates. It is unconquerable, there is eternal life in it and it is resplendent with Divine light."[1]

The Veda has given a true description of the Ka'ba. The House of God, in fact, has nine gates, the eight circuits are the natural lines enclosing the areas between the surrounding hills. Again, the Ka'ba is the abode of angels and has ever remained unconquerable.

तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठते ।
तस्मिन् यद् यक्षमात्मन्यत् तद् वै ब्रह्मविदो विदुः ॥३२॥

"The Supreme Spirit worthy of adoration, lives in the house which is built on three pillars and three wooden beams and is the centre of eternal life. Men of God know this well."[2]

The Ka'ba does not possess idols or any other material object of worship. It is an ordinary house standing on three pillars with three wooden beams over them, but in spite of this it is the centre of eternal life and a mine of spirituality. The Most High Spirit is seen and felt here by men of God who possess insight.

---

(1) Atharva Veda, X. 2-31.

(2) *Ibid*, X, 2-32.

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम्
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ।। ३३ ।।

"Brahma or Abraham stayed in this abode which is illumined by heavenly light and covered with Divine blessings. It is the place that gives (spiritual) life to the people and is unconquerable."[1]

All the foregoing mantras of the Atharva Veda give a description of the Ka'ba and praise this holy shrine. Each mantra gives new attributes which are the true characteristic qualities of the House of God. To sum up the whole thing, the Ka'ba is a memorial commemorating the memory of a great sacrifice, it has always been free from subjugation, its inhabitants get plenty to eat, its walls are not straightly built, it is the place which is full of spiritual life, it has nine gates and eight circuits, there are three pillars and three beams in it and it is the place where Abraham came from another land, made it his abode for some time and built the House of God there.

These mantras are, thus, quite in accordance with the Quranic description of the Ka'ba, "Surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. In it are clear signs: the standing-place of Abraham, and whoever enters it shall be secure."[2]

---

(1) Atharva Veda. X, 2, 33.
(2) The Holy Qur'an, III, 95-96.

Prophecies about the Holy Prophet in the Sama Veda

THE SAMA VEDA is one of the four Vedas, and according to Sam-Vedic Brahmans, it is superior in some respect to the rest of the Vedas. The word Sama in the religious literature means silence, serenity, talking gently like the humming of bees and also a song.

'Gitishu sam akhya', 'songs are called as sama'. Another characteristic of this Veda is that its mantras are particularly suited to be sung melodiously and are well-sounding. The high position that the Sama Veda holds among the religious books of the Hindus is evident from the following quotations:

(*i*) "The Yajur Veda is the head of Brahma, the Rig Veda is the right limb, the Sama Veda is the left limb, the Upanishad is the soul and the Atharva Veda is his tail."—(Taittiriya Aranyaka.)

(*ii*) "The Yajur Veda is his belly and the Sama Veda is his head."—(Kaushitki Brahmana.)

(*iii*) "The Rig Veda is light, the Yajur Veda is power and the Sama Veda is fame."

—(Shatpath Brahmana.)

(*iv*) "The Rig Veda is the earth, the Sama Veda is the atmosphere and the Yajur Veda is the heaven."

—(Taittiriya Upanishad.)

(*v*) "The Sama Veda is the pores and the Atharva Veda is the mouth."—(Atharva Veda.)

(*vi*) "The Sama Veda is surely the husband of the Rig Veda."—(Shatpath.)

(*vii*) "The Sama Veda is the essence of all the Vedas."—(Shatpath.)

(*viii*) "This world was created from Brahma, the Vaishas were created from the mantras of the Rig Veda, the Kashatriyas were created from the Yajur Veda and the Brahmans were created from the Sama Veda."—(Taittiriya Brahmana.)

(*ix*) "The Sama Veda is sung not by *Om* but by *Hin*.—(Shatpath.)

(*x*) "The Rig Veda is the bone, the Sama Veda the skin and the Yajur Veda is the heart."

—(Atharva Veda.)

The Sama Veda too narrates numerous prophecies of the advent of the Holy Prophet Mohammad. We take up only one of these. This prophecy occurs in Sama Veda, II : 6, 8.

अहमिधि पितुः परिमेधामृतस्य जग्रह । अहं सूर्य इवाजनि ।।
सामवेद० । प्र० २ । द० ६ मं० ८ ।।

"Ahmad acquired *Shariah* (religious law) from his Lord. This Shariah is full of wisdom. I receive light from him just as from the sun."

This prophecy confirms the following truths:—

(*i*) The Prophet's name *Ahmad* is clearly mentioned.

(*ii*) The Prophet is said to have been given Shariah by his Lord.

(*iii*) He is also said to have been given wisdom along with it.

(*iv*) The Rishi is being enlightened through the Shariah of the Prophet as various objects are brightened by the light of the sun.

Syna Acharya, an old commentator of the Vedas, and other Arya translators have made a mistake in translating this mantra. They have not been able to understand the Arabic name Ahmad, and have taken it to be *Ahm at hi,* thus translating the mantra as: "I alone have acquired the real wisdom of my Father, so I am like the sun." This translation, is open to two objections. Firstly, the rishi of this mantra is Vatsah Kanvah belonging to the family of Kanv and his claiming to be the only one who acquired the true wisdom of the Father is contrary to the principles of the Vedic Dharma. A mention is made in the Vedas of hundred and one rishis like Vatsah, and there is no evidence in support of Vatsah's claim that he alone was the recipient of the Father's wisdom. Secondly, the god of this mantra is Indra, and Vatsah Kanvah was not his only son and heir. There is no historical proof of the fact that Vatsah alone was the heir and successor of Indra. The Rishi thus cannot make a false statement.

The Holy Qur'an, however, solves this enigma saying:

"O Prophet! surely We have sent you as a witness and as a bearer of good news and as a warner, and as one inviting to Allah by His permission and as a light-giving torch." The Prophet was, thus, bearer of good

news and the Sun that gave (spiritual) light to the world. At another place the Qur'an says:
"Blessed is He Who made the stars in the heavens, and made therein a sun and a shining moon."

There are two kinds of stars and planets in this firmament. The stars that have their own light and those which receive light through other planets. The moon and the stars at night receive light from the sun and in a way bear witness to its presence. Similarly the Prophet Mohammad was the sun and the rest of the prophets like the moon and the stars received light from him and illumined the world from time to time. Rishi Vatsah's saying that he was like the sun, is also another way of saying that he received light from Ahmad, the Prophet of Islam, about whose advent he made this prophecy. The Prophet Mohammad had his own light and the rest took their light from him.

MOHAMMAD IN BUDDHIST SCRIPTURES

THE BUDDHIST PROPHECY

I

(*From the Burmese sources.*)

The Buddha said to Sariputta:—

"..... .....
Our cycle is a happy one.
Three leaders have already lived.
Kakusandha, Konogamana
And eke the leader Kasapa.
The Buddha supreme am I.
But after me Metteya comes.
While still this happy cycle lasts,
Before its tale of years shall lapse
This Buddha then Metteya called
Supreme, and of all men the chief"[1]

II

(*From Ceylon Sources.*)

Ananda "said to the Blessed One.
'Who shall teach us when thou art gone?'"

(1) Buddhism In Translation by Warren. PP. 481-2.

And the Blessed One replied:—

'I am not the first Buddha who came upon the earth, nor shall I be the last. In due time another Buddha will arise in the world, a holy one, a supremely enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and, glorious at the goal. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousand, while mine number many hundred.'

Ananda said, 'How shall we know him?'

The Blessed One replied, 'He will be known as Maitreya.....'[1]

Or

The Buddha said:—

"Monks, in the days when men live 80000 years, there will arise in the world a Buddha named Metteyyo (the benevolent one), a holy one (Arahat), a supremely enlightened one, endowed with wisdom in conduct; auspicious, knowing the universe, an incomparable charioteer of men who are tamed; a master of angels and mortals; a Blessed Buddha; even as I have now arisen in the world, a Buddha with these same qualities

(1) The Gospel of Buddha by Carus. PP. 217-8.

endowed. What he has realised by his own supernal knowledge he will publish to this universe with its angels, its fiends, and its archangels, and to the race of philosophers and brahmins, princes and peoples; even as I now having all this knowledge do publish the same unto the same. He will preach his religion, glorious in its origin, glorious at the climax, glorious at the goal, in the spirit and the letter. He will proclaim a religious life wholly perfect and thoroughly pure, even as I now preach my religion, and a like life do proclaim. He will keep up a society numbering many thousand. even as I now keep up a society of monks numbering many hundred."[1]

Or

"At that period, brethren, there will arise in the world an Exalted One named Metteya, Arahant, fully Awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an Exalted One, a Buddha even as I am now. He, by himself, will thoroughly see and know, as it were face to face, this universe, with its world of the spirits, its Brahamas, and its Maras, and its world of recluses and Brahmins, of princes and peoples, even as I now by myself, thoroughly know and see them. The truth (the Norm) lovely in its origin, lovely in its progress,

(1) Buddhist and Christian Gospels by Edmunds. Vol. II. PP. 160-1.

lovely in its consummation, will he proclaim, both in the spirit and in the letter; the higher life will he make known, in all its fulness and all its purity, even as I do now. He will be accompanied by a congregation of some thousands of brethren, even as I am now accompanied by a congregation of some hundreds of brethren."[1]

III

(*From the Chinese-Sanskrit sources.*)

"In the old days when the Tathagata was living at Rajagriha (Wang-she), on the Gridhra-kuta[2] mountain, he spoke thus to the Bhikshus: 'In future years, when this country of Jambudvipa shall be at peace and rest, and the age of men shall amount to 80000 years, there shall be a Brahman called Maitreya (Sse-che). His body shall be of pure gold, bright, glistening and pure. Leaving his home he shall become a perfect Buddha, and preach the threefold[3] Law for the benefit of all creatures. Those who shall be saved are those who live, in whom the roots of merit have been planted through my bequeathed Law. These all conceiving their minds in profound respect for three precious

(1) Cakkavatti-Sihanada Suttanta. The Mahabodhdi Society Translation.

(2) Others think at "Benares."

(3) "Thrice repeated."

objects of worship, whether they be already professed disciples or not, whether they be obedient to the precepts or not, will be led by the converting power (of his preaching) to acquire the fruit (of Bodhi) and final deliverance. Whilst declaring the threefold Law for the conversion of those who have been influenced by my bequeathed Law, by this means also hereafter others will be converted."[1]

IV.

(*Tibetan sources.*)

"It is said up to the time when Phanchhen-rin-pochhe (The Great Jewel of Wisdom) condescends to be reborn in the land of the P'helings (Westerners) and appearing as the Spiritual Conqueror (Chom-den-da), destroys the error and ignorance of ages, it will be of little use to try to uproot the misconceptions of P'heling-pa (Europe); her sons will listen to none."[2]

From the above it is clear that the Buddha Gautama foretold the advent of a person named Maitreya or Metteyya as his successor.

---

(1) Si-Yu-Ki. Vol. 2. PP. 46-7.

(2) The Secret Doctrine by Blavatsky. Vol. III. P. 412.

IDENTIFICATION OF MAITREYA.

I.

Some Buddhists consider that the Buddha Maitreya has appeared[1]:—

1. "Wu, the mother of the sixth emperor of the T'ang dynasty in China, was presented a Sutra named Ta-yun-king, in the year 690. 'It stated that she was Maitreya, the Buddha that was to come'."[2]

2. Kings, Yeula and Vijayavirya, were supposed as incarnations of "Bodhisattva Maitreya."[3]

3. The Burmese monk, Ledi Sayadaw, "has been proclaiming far and wide the near coming of Bodhisattva Maitreya, who, he says, has left the Tusita Heaven, and was in 1914. A. D. on earth as a boy."[4]

In the past[5] as well as in the present,[6] Buddhists have pretended to receive written books of revelation from Maitreya. They have even imagined him to come down from heaven for making the image of the Buddha Gautama.[7]

The above claims have not received the serious attention of the Buddhist world and therefore need no comment on our part. The Buddhists, like some of the Theosophists, await the advent of Maitreya in

---

(1) Studies in Japanese Buddhism by Reischauer. P. 264.
(2) Chinese Buddhism by J. Edkins. P. 122.
(3) Life of Buddha by Rockhill. PP. 237-8.
(4) The Coming World Teacher by P. Parki, P. 52.
(5) Si-Yu-Ki by Beal. Vo. I, P. 226.
(6) Buddhism and Buddhists in China by Hodous. P. 38.
(7) Si-Yu-Ki Vol. II. PP. 121-2.

future. The Buddhists all over the world have built images of Maitreya, sometimes as high as 70 feet or more.[1] The European traveller well knows the "Laughing Buddha" Maitreya of the Chinese.[2]

II

WAS SHANKARACHARYA THE BUDDHA MAITREYA?

Some Brahmans consider the Buddha Gautama as the 9th Avatar of Vishnu.[3] Some Brahmans along with the Theosophists consider that Shankaracharya was the expected Maitreya:—

"Esoteric teaching is to the effect that *Shankaracharya was a Buddha in all respects,* in a new body ..... I have received the information I am now giving from a Brahman Adwaiti, of Southern India—not directly from the Tibetan instructor..... Some of the later incarnations of Buddha are described differently as overshadowings by the SPIRIT OF BUDDHA, but *in person of Shankaracharya he reappeared on earth.* The object he had in view was to fill up some gaps and repair certain errors in his own previous teachings; for there is no contention in the esoteric Buddhism that even a Buddha can be absolutely infalliable at every moment of his career...."[4]

---

(1) Hodous PP. 120-1.
(2) *Ibid* PP. 20-1.
(3) The Essence of Buddhism by L. Narasu. P. 27 Foot Note.
(4) Esoteric Buddhism by A. P. Sennett. P. 149.

Shankaracharya cannot be the Buddha Maitreya, for,

1. he never gave out in his life time that he was the Buddha Maitreya;

2. his life, as will appear later on, does not display the "TEN PERFECTIONS",[1] a necessary possession for a FULLY ENLIGHTENED BUDDHA;

3. he took up the cause of the Vedas[2] against the Buddhists. Shankaracharya writes:—

(a) "The Vedas are the highest authority"[3]

(*b*) "There is no authority for knowledge, equal to the Veda."[4]

Some oriental and occidental scholars, and the Buddhist divines consider that the Buddha Gautama made light of the Vedas:—

(*a*) "Empty, forsooth, are these Vedas, and as chaff. There is in them neither reality, nor worth nor essential truth."[5]

—NAGASENA.

(*b*) Pt. Mool Shanker, more commonly known as Dayananda Saraswati, the founder of Arya Samaj, the modern Protestant Hinduism, considers Buddhism "a strong and fearful Veda and Shastra denouncing" religion.[6]

(1) Warren PP. 22-37.
(2) Satyarath Prakash by Mool Shankar. PP. 415-16.
(3) Sankara's Select Works, by S. Vankataramanan P. 205.
(4) *Ibid* P. 206.
(5) S. B. E. Vol. XXV. P. 18.
(6) Satyarath Prakash P. 414.

(*c*) "Buddha discredited the sacrificial system; he censured with bitter irony the knowledge of the Vedic scribes as sheer folly."[1]

OLDENBERG.

(*d*) The Buddha Gautama "Scoffed at the Vedas."[2]

MACPHAIL.

This view is supported by numerous sayings of Sakya Muni:—

(*a*) "Reading the Vedas, making of offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such like penances performed for the sake of immortality, these do not cleanse the man, not free from delusions."

AMAGANDH(SUTT.

(*b*) "Therefore the threefold wisdom of the Brahmans, wise in the three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called destruction."[4]

(*c*) "Of no value are the Vedas."[5]

(*d*) "These Veda studies are the wise-acre's toils,
The lure which tempts the victims whom he spoils.
A mirage formed to catch the careless eye,
But which the prudent passes safely by,
The Vedas have no hidden power to save,

---

(1) Buddha P. 172.
(2) Asoka P. 35.
(3) Buddhism by Rhys Davids. P. 131.
(4) S. B. E, Vol. XI. P. 185.
(5) Silavimansa quoted in Early History of the Spread of Buddhism and the Buddhist Schools by N. Dut. P. 13.

The traitor or the coward or the knave.
The Brahmans all a livelihood require,
And so for their gain they made the Vedas.
Full of sentences in metric forms,
Learned by rote and not easily forgot.
Their obscurity but tempts the foolish mind,
Which swallows all 'tis told with impulses blind.
Doctrines and rules, absurd, concocted, and vain,
Coolly imagining wealth and power to gain,

. . . . . .

These greedy liars propagate deceit.
And fools believe the fiction they repeat."[1]

BHURIDATTA JATAKA.

Shankaracharya did not give it out in his lifetime that he was a Buddhist and a reformer of Buddhism. He was one of those who were antagonistic to Buddhism and succeeded in destroying or driving it out from India.[2]

Some more reasons we shall give later on.

---

(1) L. Narasu. PP. 129-30.
(2) Shankaracharya by Sita Nath Datta. P.

III

WAS JESUS THE BUDDHA MAITREYA?

For sometime past some learned men of East and West have been advertising that Jesus was the Buddha Maitreya:—

(1) "Will the Buddhists ever learn that this Buddha of the future, this Maitreya, this teacher of love, and not of the law, has appeared?"[1]

Max Muller.

(2) "The Christ Metteyyo is yet to come."[2]

Edmunds.

(3) "In later day we know them as Gautama and Maitreya, Buddha and Christ."[3]

C. Jinarajadasa.

(4) "Maitreya and Christ are one."[4]

Johanna.

(5) "Lord Maitreya, on the other hand, when he appeared as the Christ, exhorted his disciples, 'Love one another as I have loved you.'"[5]

P. Pavri.

(6) "Lord Maitreya took the same course when He visited Palestine 2,000 years ago."[6]

Leadbeater.

---

(1) Chips from a German Workshop. Vol. I. PP. 452-3.
(2) The Buddhist and the Christian Gospels. Vol. 2. P. 164.
(3) Buddha and Christ. P. 8.
(4) The Coming Christ P. 106.
(5) The Coming World Teacher. P. 23.
(6) The Masters and the Path. P. 51.

(7) "Blavatsky maintains that Jesus shall be Maitreya in his second advent which is yet to take place.[1]

. . . . . .

. . . . . .

We shall refute this view at length, but here only in brief:—

(1) From the study of the four Gospels we can say that Jesus in his lifetime never gave it out that he was the Buddha Maitreya.

(2) The character of Jesus does not display "TEN PERFECTIONS." We shall discuss this in details.

(3) The cardinal doctrine of Christianity is that Jesus was "betrayed" into the hands of his enemies who hanged him, and he died upon the cross. The four Gospels are unanimous on the point.[2] Even Jesus is made to testify to this view.[3] The Christian world must abandon this doctrine first before the Buddhists can consider the advertised claim for being the Buddha Maitreya, for the Buddha Gautama said:—

"This, O Bhikkhus, is an impossible thing, one that cannot occur that one should deprive a Tathagata of life by violence. The Tathagatas, O Bhikkhus, are extinguished (in death) in due and natural course . . . . . "[4]

---

(1) Isis Unveiled. Vol. II. P. 156. Foot Note.

(2) Matt. 27: 27; Mark 15: 37; Luke 23: 46; John P 1: 30.

(3) Luke 23: 43.

(4) Vinaya Text by Max Muller Part III. PP. 246-7.

The view of Blavatsky that Jesus shall be Maitreya in his second advent, is untenable. If Jesus at all returns to the world again, he cannot put forward the claim of being this Maitreya for,

(*a*) "The same Jesus,"[1] "the Lord himself shall descend from heaven,"[2] "coming in the clouds of heaven with great power and glory."[3]

Contrary to this the Buddhist prophecy demands that this Maitreya must be born on earth[4] and of human parents who must be different from Joseph and Mary.[5]

(*b*) "Christ being raised from the dead dieth no more; death hath no more dominion over him,"[6] whereas according to the Buddhist prophecy Maitreya Buddha must die in due course of time.[7]

Hence neither the Christian nor the Buddhist scriptures support the view of Blavatsky that Jesus shall be Maitreya Buddha in his second advent. And "the scripture can not be broken."[8]

---

(1) Acts 1: 11.
(2) I Thes. 4: 16.
(3) Matt. 24: 30.
(4) THE LIFE AND TEACHINGS OF BUDDHA by A. Dharampal P. 82.
(5) M. B. J. May and June 1928. P. 280.
(6) Romans. 6: 9; Matt. 28: 20.
(7) Warren P. 485; Maitreya Samiti by Laumann Vol. I. P. 22.
(8) John. 10: 35.

IV.

EQUIVALENTS OF MAITREYA.

The person whose advent the Buddha Gautama prophesied bears different names in different languages. In Pali his name is Metteyya, in Sanskrit, Maitreya, in Burmese, "Aremideia",[1] in Chinese, "Mei-ta-li-ye",[2] or "Milie Pusa",[3] or "Mili Fo"[4] or "Tzushih",[5] in Tibetan, "Byams-pa"[6] or "Mahitreja",[7] and in Japanese, "Miroku."[8]

The English equivalent of Metteyya:—

(1) "Teacher of love." Max Muller.[9]

(2) "Lord of love." A Dharampal.[10]

(3) "He whose name is kindness." Carus.[11]

(4) "Buddha of kindness." Rhys Davids.[12]

(5) "Universal love," or "Benevolence."

L. Narasu.[13]

---

(1) THE LEGEND OF GAUDAMA by Bigandet. Vol. I. P. 11. Foot Note.

(2) Si-Yu-Ki Vol. I. P. XXIX.

(3) BUDDHIST CHINA by Johnston P. 367.

(4) Edkins P. 208

(5) Yuan Chwang Vol. I. P. 239 by T. Watters.

(6) Pr. 'Jampa' or 'Champa' Lamaism by Waddell P. 355.

(7) THE RELIGION OF TIBET AND THE TRUE RELIGION by Frauson P. 38.

(8) Reischauer PP. 264-5.

(9) CHIPS FROM A GERMAN WORKSHOP. Vol. I. P. 452.

(10) THE LIFE AND TEACHINGS OF BUDDHA. P. 83.

(11) THE GOSPEL OF BUDDHA. P. 218.

(12) BUDDHISM. P. 180.

(13) ESSENCE OF BUDDHISM. P. 101; 105.

(6) "Buddha of brotherly love." Lillie.[1]

(7) Buddha of "Friendliness." Fausboll.[2]

(8) "Loving and compassionate."
Monier Williams.[3]

(9) "Love or mercifulness." S. Beal.[4]

(10) "Compassionate" or of "Family of mercy".
Getty.[5]

(11) "The merciful." Herbert Baynes.[6]

(12) "Merciful one." Joseph Edkins.[7]

(13) "Quality of a friend; friendly; benevolent; kind; love, amity, sympathy, active interest in others."[8]
William Steade.

RAHMAT IS THE ARABIC EQUIVALENT OF MAITREYA. Benevolence, loving kindness, friendliness, compassion, mercy or mercifulness, all words of similar import are all expressed by the Arabic word **Rahmat.** The Arabic English lexicon by Edward William Lane gives some of the following equivalents of **Rahmat:—**

"Mercy, pity, compassion, tenderness of heart; inclination requiring the exercise of favour, and beneficence; pardon and forgiveness."

---

(1) BUDDHISM IN CHRISTENDOM. P. VII.
(2) SUTTA NIPATA. P. 205.
(3) BUDDHISM. P. 181.
(4) THE CHINESE DHAMMAPADA. P. 69.
(5) GODS OF NORTHERN BUDDHISM. P. 20; 68.
(6) THE WAY OF BUDDHA. P. 15.
(7) CHINESE BUDDHISM. P. 240.
(8) THE PALI DICTIONARY.

Badger's English Arabic Lexicon includes "Goodness and providence".

"Ar-Rahman and Ar-Rahim are both derived from Rahmat, signifying **tenderness requiring the exercise of beneficience** (Raghib Imam) and thus comprising the idea of **love and mercy.** Ar-Rahman and Ar-Rahim are both active participle nouns of different measures, denoting intensiveness of significance, the former being of the measure fa'lan, and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure fa'il and being expressive of a constant repetition and manifestation of the attribute. (A. H.) The two words have been explained by the holy prophet himself.....He is reported to have said, 'Ar-Rahman is the Beneficent God whose love and mercy are manifested in the creation of this world, and Ar-Rahim is the Merciful God whose love and mercy are manifested in the state that comes after.' (A.H.) i.e., in the consequence of the deeds of men. Thus the attribute of mercy in Ar-Rahman is manifested before man comes in existence in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in Ar-Rahim is manifested when man has done something to deserve it. Thus the former is **expressive of the utmost degree of the love and generosity, the latter of unbounded and constant favour and mercy. Lexicologists agree in holding that the former includes both the believer and the unbeliever for its object,** while the latter particularises more the believer. (LL. R. gh. L.A. T.A.) Hence I render

Ar-Rahman as meaning the Beneficient God because the idea of doing good is predominent in it, though I must admit that the English language lacks an equivalent of Ar-Rahman even making an approach to giving expression to *all comprehensive love and goodness manifested in that word.....*"[1]

Metteyya is from Metta. The Metta Sutta runs thus:—

"As a mother at the risk of her life watches over her own child, so let every one cultivate a boundless friend (friendly) mind towards all beings."[2]

"The **Merciful** .....it expresses the **universal attribute of mercy which the Almighty extends to all men, the wicked and the good, believers and the unbelievers. This is a noble thought.**"[3]

Thus Rahmat fully expresses the significance of the word Metteyya. Sale translates Rahmat as "Mercy."[4]

---

(1) Mohammed Ali's translation of the Koran, Foot Note 3.

(2) The Maha Bodhi Society translation.

(3) The Muslim Doctrine of God by S. M. Zwemer D. D. PP. 35-6.

(4) The Koran. Chapter 21 P. 326.

MAITREYA IDENTIFIED.

I.

MOHAMMED IS MAITREYA BUDDHA.

The followers of Jesus and of Shankaracharya both advertise their respective teachers as the Buddha Maitreya. Their own teachers remained silent on the point in their life-times. Not so Mohammed. Unlike Jesus and Shankaracharya he himself published that he was sent as the Maitreya (Mercy):—

"We have not sent thee (O Mohammed) but (as) a Mercy-unto-creatures."[1]

Very often the prophet is called a Maitreya (Mercy) in the Koran:—

(1) "(Thou art sent as) **a Mercy (Maitreya) from thy Lord.**"[2]

(2) "There are some of them who injure the prophet and say, **he is an ear:** Answer, He is an ear of good unto you: he believeth in God, and giveth credit to the faithful and is **a mercy (Maitreya) unto such of you who believe.**"[3]

A number of times in his conversation Mohammed gave out that he was sent as a Maitreya:—

(1) Narrator. Abu Saleh.

"The apostle of God used to address people,

---

(1) The Koran 21. P. 26.

(2) *Ibid.* 28. P. 382.

(3) *Ibid.* 9. PP. 187-8.

'O people, I am a Mercy (Maitreya) (who is) sent (to you.)' "[1]

(2) On the field of Ohod Mohammed "was very near losing his life, being struck down by a shower of stones, and wounded in the face with arrows."[2] When in this pitiable plight and profusely bleeding some of his companions asked him to curse the unbelieving enemy, he declined their request and prayed for the unbelieving enemy:—

"I have not been sent for cursing, but as an inviter (unto God) and a Mercy (Maitreya). O God, guide my people (and forgive them) as they know me not."[3]

"Mohammed was at all times of an affectionate disposition, and even demonstratively so."[4] "In the Koran he repeatedly points out what a privilege his presence is, and how he is a proof or embodiment of God's Mercy to the world."[5]

"It is a wonderful thing," observes Mr. Holland, "that Mohammed born of a fierce and war-like race, a people given to many cruel practices, should have so much regard for compassion. He thanked God who had put in men's heart to be compassionate, ... of all the qualities he regarded compassion as the most God-like, and every chapter of the Koran begins with this invocation, 'In the name of God the Compassionate, the Merciful.' "[6]

---

(1) D. P. 6.
(2) Sale's Koran Foot Note P. 60.
(3) M. Quoted in RAHMAT-AL-LIL-ALAMINA Vol. I. P. 114 by Q. Md. Sulaiman.
(4) Mohammed by S. D. Margoliouth P. 70.
(5) *Ibid.* P. 52.
(6) The Story of Mohammad P. 100.

II.

MEASUREMENT OF HEARTS.

From the Muslim point of view all the inspired teachers of humanity, being the commissioned representatives of the most Merciful upon the earth, were all men of merciful nature. Their hearts were vast treasure houses of mercy. They were men of much more merciful nature than the uninspired. God in His wisdom chose to bestow upon them various amounts of His mercy. The Koran says:—

"These are the apostles; We have preferred some of them before others."[1]

Compared among themselves, some of the apostles were more merciful than others. We maintain that through the grace of God Mohammed had received the greatest portion of His mercy. In other words, the heart of Mohammed was the greatest treasure house of mercy, as compared with the hearts of other apostles. How to know this? We want a standard for measuring the merciful extent of hearts. Jesus gives a standard:—

"Out of the abundance of heart the mouth speaketh."[2]

"The tongue" writes Rt. Rev. W. W. How D. D., "is the truest sign of the state of the heart.....

(1) 2. P. 36.

(2) Matt. 12 : 34.

The fountain within shall over-flow in the words of the mouth....."[1]

In guidance of the above we suppose that if in the teachings of an inspired teacher the word "mercy" or "merciful" occurs once his heart is merciful to one degree.

With this standard we measure the merciful extent of the heart of Mohammed. The words "mercy" and "merciful" are used **more than 409 times in the Koran alone.**

We intentionally leave out the words occurring in the Hadis literature of more than quarter of a million of pages in which the sayings of the holy prophet are recorded. Therefore the heart of the holy prophet **was merciful more than 409 degrees.**

Now we measure the merciful extent of the heart of Jesus with his own standard. From the record of the four Gospels of the Bible we learn that the words "mercy" and "merciful" drop from the lips of Jesus only 9 times. Therefore his heart was merciful to 9 degrees only.

In view of the above an impartial enquirer shall consider Mohammed as the Buddha Maitreya in preference to Jesus.

The vast extent of the merciful nature of Mohammed is well expressed by the Koran:—

"Certainly an apostle has come to you from among yourselves, grievous to him is your falling into distress,

---

(1) Commentary on the New Testament.

excessively solicitous respecting you; to the believers (he is) **compassionate-merciful.**"[1]

"Compassionate" is the translation of the Arabic word "Raoof" which according to Bokari[2] means "very great mercy." Raoof "denotes a more special and a more tender affection than Rahmet, or **the utmost degree thereof.**"[3]

Shankaracharya being not an inspired teacher we leave him out of consideration.

---

(1) IX-128.

(2) Vol. 2. P. 299.

(3) Arabic English Lexicon by Lane.

III.

AN INCORRUPTIBLE NAME.

When we go through the works written by men of various nations on Islam we observe one curious thing. The word "Mohammed" is spelled in a number of ways, as "Mahamet," "Mahomet," "Mohamet," "Mehemet," "Mahemmet,".....

We utilise some of these natural differences for our purpose.

1.

"Mahamet or Mahomet." The word seems to be composed of Maaha and Metta. The word Maho or Maha in Pali and Sanskrit means "Great, illustrious"[1] Metta means "mercy." Therefore the entire word Mahamet or Mahomet means "an illustrious mercy" or "a great mercy". The Koran gives out that Mohammed is **"a great mercy."**

2.

"Mohamet" seems to be composed of Moh and Metta. Moh in Sanskrit means, "Affection or sympathy";[2] therefore the entire word means **"of an affectionate or of sympathetic mercy".** The events of the

(1) The Student's H. E. Dictionary by R. N. Lal.

(2) *Ibid.*

life of Mohammed show that he was of a sympathetic nature to an extra-ordinary degree. We shall describe these events in details.

3.

"Mehemet" seems to be composed of "Meh" and "Metta." Meh means "rain."[1] Therefore the entire word means "a mercy like rain", or **"a man who rains mercy in general."** According to the Koran rain is a general blessing of God to His creatures:—

(*a*) "We send down **rain as blessing from heaven,** whereby We cause the gardens to spring forth and the grain of harvest, and tall palm trees having branches laden with dates, hanging one above another as a provision for man-kind, and We thereby quicken a dead country."[2]

(*b*) "He sendeth down **water from heaven, and quickneth thereby the earth, after it hath been dead:** verily herein are signs unto people who understand."[3]

(*c*) "Dost thou not see that God sendeth down water from heaven, and causeth the same to enter (and form) sources on the earth, and **produceth thereby corn of various sorts."**[4]

Just as rain is a general blessing and mercy of God to all His creatures so the holy prophet was a

(1) The Student's H. E. Dictionary by R. N. Lal.
(2) 50. P. 500.
(3) 30. P. 396.
(4) 39. P. 451.

mercy to all His creatures: the Koran supports this:—

"We have not sent thee (O Mohammed) but (as) a mercy-unto-all-creatures."[1]

4.

"Mahemmet" seems to be composed of "Mahema" or "Mahima" which in Sanskrit means "greatness; glory,"[2] and Metta which means "mercy." Therefore the entire word means "the glorious mercy" or a great mercy."

---

(1) 21 P. 326.

(2) The Student's H. E. Dictionary by R. N. Lal-

ESOTERIC AND EXOTERIC DOCTRINE AND THE BUDDHAS.

"I have preached the truth without making any distinction between exoteric and esoteric doctrine: for in respect of truths, Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps something back.[1]

If Jesus was the Buddha Maitreya the characteristic mentioned above should hold good in his case, but it does not:—

"And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, *Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it not given..... Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*[2]

"Plainly our Lord desired that the bulk of his hearers should not understand the mysteries of his kingdom."[3]

Jesus was put before the high priest as an accused. He questioned Jesus about his doctrine:—

"Jesus answered him, 'I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing."[4]

---

(1) S. B. E. Vol. XI. P. 36.
(2) Matt. 13: 10-13.
(3) Four Gospels by W. W. How D. D.
(4) John 28 : 20.

Let us see what Jesus taught in secret:—

"And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto these, *Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they may be converted, and their sins should be forgiven them.*"[1]

Jesus commanded his disciples not to make his secret doctrine public:—

"**Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.**"[2]

In public Jesus always spoke in parables:—

"And with many such parables spake he the word unto them. **But without a parable spake he not unto them: and when they were alone, he expounded all things unto his disciples.**"[3]

Thus from the above it is clear that Jesus deliberately made a distinction between the exoteric and esoteric doctrine. In respect of truth he intentionally had a closed fist of a teacher for the majority of his audience. He consciously withheld his real teaching from the bulk of his hearers, whether worthy or unworthy.

---

(1) Mark 4 : 10-12.

(2) Matt. 7 : 6.

(3) Mark 4 : 33-34.

The student of the Bible well knows that the ancient Christians had a number of secret Gospels, Acts and Epistles. Fragments of some of these are still found.

"An apocryphal book was-originally-too sacred and secret to be in every one's hand."[1]

The existence of scriptures, other than Canonical ones, is clearly hinted in Luke:—

"For as much as **many have taken in hand a declaration of those things which are most surely believed amongst us**....."[2]

" 'Many'. This does not refer to the Gospels of St. Matthew and Saint Mark....."[3]

It is therefore apparent from the above that Jesus cannot be the Buddha Maitreya. Shankaracharya not being an inspired teacher we leave him out of question.

On the other hand, Mohammed in obedience to the command of God, published his doctrine completely, without making any distinction between exoteric and esoteric:—

"O apostle, publish (the whole of) that which hath been sent down unto thee from thy Lord: for if thou do not, thou dost not (in effect) publish any part thereof."[4]

---

(1) Apocryphal New Testament by M. R. James P. XIV.
(2) Luke 1: 1.
(3) W. W. How D. D. The Four Gospels.
(4) The Koran V. P. 109.

The Koran was recited in public in the days of the prophet. It is recited in the same way even now. The prophet had strictly forbidden Muslims from hiding his doctrine:—

1. "Abu Hurera relates that the apostle of God said: **Whosoever is asked anything concerning knowledge and if he does not tell, he shall be bridled with the bridle of fire (on the day of resurrection.)**"[1]

2. "Abu Hurera relates:—The apostle of God said, **'None is such that he learnt knowledge and hid it, but shall come on the day of resurrection bridled with the bridle of hell-fire.'** "[2]

3. "Anas relates: I heard the apostle of God saying, **'If a man is questioned about knowledge and if he hides it he will be bridled with the bridle of fire.'** "[3]

4. "Abu Hurera relates:—The apostle of God said, **'If a man is questioned about knowledge that he knows, and if he hides it, he shall be bridled with the bridle of fire.'** "[4]

It is clear, therefore, that Mohammed is the Buddha Maitreya and not Jesus.

DEVOTED SERVITORS OF THE BUDDHAS.

"Then the Blessed one addressed the brethren, and said, *'Whosoever, brethren, have been Arahat-Buddhas*

---

(1) Ta. Vol. IV. P. 248, quotes A and T.
(2) I. Vol. I. P. 117.
(3) *Ibid* P. 118.
(4) *Ibid.*

through the long ages of the past, there were servitors just as devoted to those Blessed ones as Ananda has been to me. And whosoever, brethren, shall be the Arahat-Buddhas of the future, there shall be servitors as devoted to those Blessed ones as Ananda has been to me.'"[1]

"And Ananda remained always near the Blessed Master of truth, until the Tathagata made his final entry into Nirvana."[2]

Ananda was really devoted to the Buddha Gautama. His true devotion distinguishes him from other disciples. Once when a maddened elephant approached the Buddha Gautama *"the Bhikshus all deserted him, Ananda only remained by his side."*[3]

If Jesus was the Buddha Maitreya he should have a servitor like Ananda. We search for such a servitor of Jesus in the Gospels:—

We consider Judas Iscariot was this servitor of Jesus, for "Judas was with our saviour in public and private,"[4] "and had the bag and bare what was put therein."[5] Judas Iscariot, however, was wanting in devotion towards his master:—

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, I will deliver him unto you? And they

(1) S. B. E. Vol. XI. P. 97.
(2) The Gospel of Buddha by Carus P. 69.
(3) S. B. E. Vol. 19, P. 247.
(4) Eadie P. 392.
(5) John 12 : 6.

covenanted with him for 30 pieces of silver. And from that time he sought opportunity to betray him."[1]

And Judas betrayed Jesus.[2] Therefore Judas cannot be the true servitor of Jesus.

Perhaps Peter was this servitor of Jesus. Jesus, in his life time, entertained a good opinion of Peter:—

"And Jesus answered and said unto him, Blessed art thou Simon Barjona.....I say unto thee, *That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give unto thee keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose in earth shall be loosed in heaven.*"[3]

Peter himself expressed that his devotion towards Jesus was sincere:—

(*a*) **"I will lay down my life for thy sake."**[4]

(*b*) "Peter answered and said unto him, **Though all men shall be offended because of thee, yet will I never be offended. Peter said unto him. Though I should die with thee, yet will I not deny thee** LIKEWISE ALSO SAID ALL THE DISCIPLES."[5]

Peter said to Jesus:—

(*c*) **"Lord I am ready to go with thee, both in prison and to death."**[6]

---

(1) Matt. 26 : 14-16
(2) Matt. 26 : 50.
(3) Matt. 16 : 17-19.
(4) John 13: 37.
(5) Matt. 26. 33-35.
(6) Luke 22 : 33.

(*d*) "But he spake the more vehemently, **If I should die with thee, I will not deny thee in any wise.** LIKEWISE ALSO SAID THEY ALL."[1]

A time for the true test of devotion soon arrives, and the disciples of Jesus fail one and all. Jesus is captured by the enemy and the disciples desert him:—

"ALL THE DISCIPLES FORSOOK HIM AND FLED."[2]

Peter, the rock of Jesus, proves an utter failure. He deserts Jesus, trembles even at the questioning of a damsel, the gates of hell prevail against him in the very lifetime of Jesus and he denies Jesus repeatedly and most emphatically:—

"Now Peter sat without in the place: and a damsel came unto him, saying, Thou wast also with Jesus of Galilee. **But he denied before them all, saying, I know not what thou sayest.** And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. **And again he denied with an oath, I do not know the man.** After a while came unto him they that stood by and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. **Then he began to curse and to swear, saying, I know not the man.....**"[3]

---

(1) Mark 14 : 31.

(2) Matt. 26 : 56.

(3) Matt. 26 : 69-74.

It is therefore apparent that in the life-time of Jesus none of his disciples showed the constant devotion of Ananda towards their master. Hence Jesus cannot be the Buddha Maitreya.

Mohammed had a servitor named Anas who never left the service of the prophet in his lifetime. Anas was presented to the prophet by his parents:—

"Anas relates: The apostle of God came to our house.....my mother said to him, **'O apostle of God, here is your little servant.'** "[1]

"**'I served him** from the time I was 8 years old,' said his **servant** Anas, 'and he never scolded me for any thing, though things were spoiled by me.' "[2]

The prophet loved Anas and called him his son,[3] and his "little beloved."[4] Anas was devoted to the prophet like Ananda. The prophet himself, like the Buddha Gautama, bore testimony to this effect by calling Anas,

"Onais."[5]

The word Onais means **the devoted young one.** The word **Anas** itself is from the root **Ons** which means devotion. Anas was really the incarnation of

(1) M. Vol. II. P. 719.
(2) Irving P. 232.
(3) T. Vol. II. P. 247.
(4) M. Vol. VI. P. 2330.
(5) T. Vol. I. P. 449.

true devotion. He stuck to the prophet in station and out station, in peace and in war, in safety as well as in danger, upto the end of the life of the prophet. We point out only two events of the life of Anas showing his undaunted devotion to the prophet:—

(1) Anas when only about 11 years old, was near the person of the prophet at the battle of Ohod[1] where the prophet "was very near loosing his life, being struck down by a shower of stones, and wounded in the face by two arrows,"[2] and he depicts the scene of the spot vividly.

(2) Anas was near the person of the prophet at the battle of Honain, and gives a graphic account of it. In the Muslim army there were mostly recent converts and idolaters,[3] unprotected by coats of mail and "unarmed,"[4] and they got panic-stricken at the fury of sudden and unexpected onslaught of the enemy, and fled in disorder. "They were assailed by a shower of darts, stones and arrows, which left two or three of Mahomet's soldiers dead at his feet, and wounded several others."[5] "The enemy then surrounded the apostle of God"[6] who was left "alone"[7] "with some few of his family."[8] The enemy, the tribe of Hawazin

(1) Ta. Vol. IV. P. 290. M. & T. quoted.
(2) Sale's Koran P. 60. Foot Note.
(3) Rahmat-lil-alimina Vol. I. P. 162.
(4) M. Vol. V. P. 1898.
(5) Irving P. 182.
(6) M. Vol. V. PP. 1899-2000.
(7) Ta. Vol. V. P. 61 B. M. T. quoted.
(8) Sale's Koran P. 183 Foot Note.

"were archers and they shot volleys of arrows (as thick as) the swarm of locusts."[1] The Muslim army "had to face such archers none of whose arrows missed."[2] The presence of Anas, a lad of about 16 years, near the person of the prophet, is a sure proof of his admirable devotion towards Mohammed and undoubtedly stands a decent parallel to Ananda's devotion towards the Buddha Gautama when the maddened elephant approached him.

Therefore it is clear that Mohammed is the Buddha Maitreya and not Jesus; Shankaracharya not being an inspired teacher we leave him out of consideration.

---

(1) M. Vol. V. P. 1898.
(2) *Ibid* P. 1891.

SIX CRITERIA

"And the Tathagata's body appeared like a flame, and he was beautiful above all expression."

"And venerable Ananda said to the blessed one: 'How wonderful thing is it, Lord, and how marvellous that the colour of the skin of the blessed one should be so clear, so exceedingly bright! When I placed this robe of burnished cloth of gold on the body of the blessed one, lo! it seemed as if it had lost its splendour!'"

"The blessed one said, *'There are two occasions on which a Tathagata's appearance becomes clear and exceedingly bright. In the night, Ananda, in which a Tathagata attains to the supreme and perfect insight, and in the night in which he passes finally away in that utter passing which leaves nothing whatever of his earthly existence to remain.'*"[1]

From the above quoted words of the Buddha Gautama we have the following 6 criteria for indentifying a Buddha:—

(1) A Buddha attains to supreme and perfect insight at **night time.**

(2) On the occasion of his complete enlightenment he **looks exceedingly bright.**

(3) A Buddha dies a **natural death.**

(4) He dies at **night time.**

(5) He **looks exceedingly bright before his death.**

---

(1) The Gospel of Buddha by Carus P. 214.

(6) **After his death a Buddha ceases to exist on earth.**

If Jesus was the Buddha Maitreya these six criteria should hold good in his case.

(1)

Jesus attained to supreme insight after being baptised of John the Baptist:—

"And Jesus, when he was baptised, went up straightway out of water: and, lo, **the heavens were opened unto him**, and he saw the spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased."[1]

This was "day" time[2] and not **night time.** Therefore Jesus cannot be the Buddha Maitreya.

(2)

There is no record in the gospels to show that Jesus looked exceedingly bright at the time of his baptism. The gospel version of his life again fails to support him.

(3)

According to the gospels Jesus did not die a natural death but was deprived of his life by his

(1) Matt. 3 : 16-7.
(2) John 1 : 29.

enemies in the prime of life. This is impossible according to the Buddha's words:—

"This, O Bhikkhus, is an impossible thing, one that cannot occur that one should deprive a Tathagata of life by violence. The Tathagatas, O Bhikkhus, are extinguished (in death) in due and natural course.....".[1]

Thus the Christian and the Buddhist scriptures both do not permit us to consider the advertised claim of Jesus for the Buddhahood in question.

(4)

According to the gospels Jesus was killed not at night time but at day time:—

"It was the third hour that they crucified him,[2] 'that is, 9 o'clock in the morning. Thus the whole crucifixion occupied 6 hours, as our Lord died at 3 o'clock,' 'the Jews reckoning the hours from 6 in the morning."[3]

Thus the version of the crucifixion story of the gospels again stands in the way of Jesus if we want to consider his claim for the Buddhahood in question.

(5)

The four gospels very clearly and minutely depict

(1) Vinaya Text Part III. by Max Muller PP. 246-7.
(2) Mark 15 : 25.
(3) The Four Gospels by Right Rev. W. W. How. D. D.

the scenes of the night preceding the crucifixion day of Jesus. **There is no mention that Jesus looked "exceedingly bright" and "beautiful above expression" in this night.** Thus the gospels again fail to support the claim of Jesus for the Buddhahood in question.

(6)

It is a settled doctrine of Christians that Jesus rose from the dead on the third day after his death on the cross. The four gospels are unanimous on the point.[1] According to the gospels his resurrection was no vision[2] but a reality. They touched him.[3] He dined with them.[4] Jesus "shewed himself alive after his passion by many infalliable proofs, being seen of them for forty days and speaking of the things pertaining to the kingdom of God";[5] "he rose again the third day .....and he was seen of Cephas, then one of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that he was seen of James, then of all the disciples. And last of all he was seen of me also."[6]

There is another settled doctrine of Christians

---

(1) Matt. 28 : 6; Mark 16 : 6, Luke 24 : 6; John 20 : 9.
(2) Luke 24 : 39.
(3) Matt. 28 : 9.
(4) Luke 24 : 30 : John 21 : 12.
(5) Acts, 1 : 3.
(6) 1 Cor. 15 : 4-6.

that the very same Jesus is again coming upon earth. It is based on the following words of Jesus.

(1) "A little while, and ye shall not see me: and again, a little while, and ye shall see me."[1]

(2) "But I will see you again, and your heart shall rejoice."[2]

(3) "I will not leave you comfortless: I will come to you."[3]

(4) "I will come again, and receive you unto myself."[4]

(5) "I said unto you, I go away, and come again unto you."[5]

(6) "The son of man shall come in the glory of his Father with his angels."[6]

(7) "They shall see the son of man coming in the clouds of heaven with power and great glory."[7]

. . . . . .

According to the Buddhist scriptures quoted above the Buddhas are extinguished in death. They do not remain on earth after their death. If the Christian world wants a Buddhist to consider the claim of Jesus as the Buddha Maitreya they should deny the story of the resurrection of Jesus after his death

---

(1) John. 16 : 16.
(2) John. 16 : 22.
(3) John. 14 : 18.
(4) John. 14 : 3.
(5) John. 14 : 28.
(6) Matt. 16 : 27
(7) Matt. 24 : 30.

on the cross, and also the doctrine of his second advent upon earth. Therefore Jesus cannot be the Buddha Maitreya.

The six criteria do not hold in the case of Shankaracharya as in the case of Jesus, but they hold remarkably in the case of Mohammed:—

1

Mohammed attained to supreme insight at **night time.** We quote the Koran:—

(*a*) "By the perspicuous book (of the Koran); verily We have sent down the same on a **blessed night.**"[1]

(*b*) "Verily We sent down **(the Koran) in the night of Alkadra.**"[2]

"On this night Mohammed received his first revelation."[3]

"Alkadra signifies, **power,** and **honour,** or dignity and also the **Divine decree.**"[4]

"Lailat-ul-qadra.....literally means the **night of majesty** or **grandeur** or **greatness** .....it is called the **blessed night.**"[5]

According to Badger's English Arabic Lexicon "Grand," "Glorious," and "Beautiful" are synonyms. Therefore Lailat-ul-Qadra expresses the idea of **the night of glory or brightness.**

---

(1) XLIV. P. 478.
(2) XCVII: P. 586.
(3) Sale's Translation of the Koran; P. 586 Foot Note.
(4) *Ibid.*
(5) Mohammed Ali's Translation of the Koran. Foot Note. 2777.

(2)

Mohammed was "the brightest face;" "it was as though the sun-light beamed in his countenance."[1] "There was a glow or radiance in his countenance," "the supernatural light of prophecy."[2] The couplet of Abu Beker, the first Caliph, aptly describes him:—

"As there is no darkness in the moonlit night,
So is Mustafa, the well-wisher, the bright."[3]

"Monzir-bin-Jareer relates: 'I saw the face of the apostle of God, **it was shining like gold**.....'"[4]

"Abe Is-hak relates: 'A man asked Bara, Was the face of the apostle of God shining as a sword?; he replied, **'Nay (but) like the moon.'**"[5]

In fact the prophet was the brightest of the bright, and we see no exaggeration in the words of Ibn Abbas who said.

"The prophet never sat opposite the sun or a light, without outshining them by his own light."[6]

Well the Buddhist scripture says:—

"The sun is bright by day, the moon shines by night, the warrior is bright in his armour; thinkers are bright in their meditation; but among all the

(1) The Life of Mohammad by Muir, P. 510.
(2) Irving P. 230.
(3) The Ideal Prophet by Kamal-ud-din P. XXXIV.
(4) M. Vol. III P. 35.
(5) T. Vol. II. P. 552.
(6) Koelle P. 377.

brightest with the splendour of day and night is Buddha the Awakened, the Holy, the Blessed."[1]

No wonder if Mohammed looked "exceedingly bright" and "beautiful above expression" in the night of Alkadra when the Divine light burst upon him in a flood:—

"It was the fortieth year of his age when the famous revelation took place. Accounts are given of it by Muslim writers as if received from his own lips, and it is alluded in a certain part of the Koran. **It was on the night called by Arabs Alkader.....a flood of light broke upon him of.....intolerable splendour.....Mahomet instantly felt his understanding illumined with celestial light."**[2]

3

Mohammed died a natural death unlike Jesus.

4

According to the version of Aisha Mohammed died at night time. When he was expiring "there was no oil in the lamp,"[3] "and his wife had to borrow oil for the lamp."[4]

---

(1) The Gospel of Buddha by Carus, P. 117. Dhammapada quoted.
(2) Irving PP. 36-7.
(3) Maulud by Ghulam Imam Shahid P. 63.
(4) Mohammed, Buddha, and Christ by M. Dods D. D. P. 94.

5

Mohammed looked "exceedingly bright" and "beautiful above expression" in the night of his death. Anas son of Malik was the servitor of the prophet just as Ananda was to the Buddha Gautama. This Ananda of the Buddha Maitreya Mohammed relates:—

"Abu Beker used to conduct prayer during the illness in which the apostle of God died. When it was Monday and people were standing in rows in prayer, he lifted up the curtain of his room and looked towards us while standing, *his face being a page of the book* (*of the Koran*), and he smiled as he found people firm in religion and constant in prayer. We got maddened (for joy) even during the prayer in the expectation that he intended to come out. And Abu Beker fell back in order to join the rank, with the idea that the apostle of God was coming out for prayer. In the meanwhile he made a token with his hand for completing the prayer, he then got inside the room and dropped the curtain, and he died the same day.[1]

Comparing the face of a man with "a page of the book of the Koran" is an Arab way of expressing the brightness, beauty, and glory of the person. The Koran is called *"glorious"*.[2] Another report of Anas

(1) M. Vol. 2 PP. 561-2.

(2) The Koran L. P. 499 ; LXXXV. P. 575.

makes the matter clear:—

"The apostle of God did not come out for three days. Abu Beker advanced to conduct the prayer. In the meantime the apostle of God lifted up the curtain. *When his face was unveiled it appeared to us so very beautiful that throughout our lives we never saw a thing so very beautiful.* He made a sign with his hand to Abu Beker to advance (for conducting the prayer of the congregation) and he dropped the curtain. *Ever afterwards we did not see him.*"[1]

6

After his burial, Mohammed, in his bodily form, was never seen of any one upon the earth.

Therefore Mohammed is the Buddha Maitreya, and not Jesus or Shankaracharya.

---

(1) M. Vol. II. P. 562.

THE PERSONAL BEAUTY OF MAITREYA.

(1) "*His* (*Maitreya's*) *body shall be of pure gold, bright, glistening and pure.*"[1]

(2) "Asanga answered, 'That is settled; but with respect to Maitreya what is his appearance.....?' He said, '*No words can describe the marks and signs, (the personal) beauty of Maitreya.....*'"[2]

(3) "*No words can describe the personal beauty of Maitreya.*"[3]

In the eyes of the white Christian dweller of Europe the Jew is "swarthy". Jesus was himself a Jew of the Jews, and unless he was an exception, he too must have possessed the characteristic swarthy colour of his race. **In the person of Jesus "the Jews could find no form** or **comeliness."**[4] The ancient Christian Fathers considered that Jesus had no beauty of person:—

"Justin Martyr. Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded our savior's person to have been deformed."[5]

There is no evidence in the gospels to show that Jesus had an uncommon beauty of person. Hence

---

(1) Si-Yu-Ki. Vol. II. PP. 46-7.

(2) *Ibid.* Vol. I. P. 229.

(3) Buddhism by Monier William P. 82.

(4) The Holy Bible Commentary by Thomas Scott. Vol. V. Foot Note on Chapter LIII of Isaiah.

(5) Comprehensive Commentary on the Holy Bible by Rev. W. Jenks D. D. and Rev. Joseph A. Warne A. M. Psalms—Malachi, P. 457 Foot Note.

Jesus cannot be the Buddha Maitreya. Shankaracharya too, did not possess an extraordinary beauty of person.

Mohammed possessed a very beautiful and lovely person. "In the dicta which are ascribed to him he (prophet) declared himself to be **the best in character and the most perfect in beauty among mankind.**"[1]

"Mottalib-bin-Abu Vidaah relates:—..... the apostle of God said, '..... **(God)** ..... **made me** ..... **the best** .....'"[2]

Mohammed was a unique assemblage of graces, and **he is described as possessing an extraordinary beauty of person by his contemporaries:—**

(1) "Anas relates:— **'The apostle of God was the most beautiful of all people**....."[3]

(2) "Jabir-bin-Samorah relates:—'I saw the apostle of God in the moon-light, so I began to look towards him and the moon (for comparing), he was wearing a red suit: I came to the conclusion that **in my opinion he was more beautiful than the moon.**"[4]

(3) "Kaab-bin-Malik relates:—'.....I came to the apostle of God and saw him sitting in the mosque, and round him were Muslims, and **he was shining like the splendour of the moon**.....'"[5]

---

(1) Mohammed by S. D. Margoliouth P. 82.
(2) T. Vol. II. P. 543.
(3) T. Vol. I. P. 529.
(4) *Ibid.* Vol. II. B. 281.
(5) *Ibid.* P. 374.

(4) "Bara relates:—'*I never saw a man, having locks and wearing a red suit, more beautiful than the apostle of God.* His locks were flowing down his shoulders. His breast was broad. *He was neither very stunted nor very tall.*"[1]

(5) "Ali relates:—'.....*I never saw a man like him (the prophet) among those who were before or after him.*'"[2]

(6) ".....Jabir-bin-Abdullah relates:—'.....**like him (the prophet) there was none among those who were before or after him.**'"[3]

(7) "Abu Hurera relates:—**The apostle of God was.....a beautiful person, so very beautiful a man I never saw among those who were before or after him.**'"[4]

(8) "Jabir-bin-Samorah relates:—'I said the afternoon prayer with the apostle of God when he walked out to go home; I too went with him; in the way were seen some children; he touched the cheeks of every child, and mine too; **I felt a coolness and scent in his hand as if it was just being drawn out from a casket of a perfumer.**'"[5]

(9) "Anas relates:—'**I never smelt amber or musk or any other scent sweeter than the smell of the body of the apostle of God: I never touched silk**

(1) T. Vol. II B. P. 551,
(2) Ta. Vol. VI. P. 99.
(3) B. Vol. III. P. 117.
(4) *Ibid.*
(5) M. Vol. VI. PP. 2338-9.

or any thing softer than the body of the apostle of God.' "[1]

(10) "Anas relates:— **'The apostle of God was white and shining** and his perspiration was (white) like pearls; when he would walk, he would do so inclining with force onward (or leaning this side and that side.)' "[2]

(11) "Anas-bin-Malik relates:—'The apostle of God came to my house and slept; he perspired very much. My mother brought a phial and collected the perspiration, rubbing it down (from the leather pillow.) This awoke him and he said, O Omme Solaim, what are you at? She said: **It is your sweat that we mix with scent: it is in itself the best scent.'** "[3]

(12) "Bara-bin-Azib relates:— **'The apostle of God was of middle size** and the distance between his two shoulders was great."[4]

(13) "Bara relates:—'The face of the apostle of God was the most beautiful of all and his manners were the best. He was neither too tall nor too stunted.' "[5]

(14) "Abu-Tofail relates:— **'He (prophet) was of a bright white colour.'** "[5]

(15) "Anas relates:—'His (prophet's) colour was neither perfectly white nor wheatlike.' "[7]

---

(1) M. Vol. VI. P. 2339.
(2) *Ibid* P. 2339.
(3) *Ibid* P. 2339.
(4) *Ibid* P. 2342.
(5) *Ibid.*
(6) *Ibid* 2343.
(7) *Ibid.*

(16) "Anas son of Malik relates:— **'The apostle of God was neither too tall nor too dwarfish, neither too white like lime nor too wheaten in colour, his fair neither too curly nor too straight, ... in his head and beard there were not even twenty white hair at the time of his death.'** "[1]

(17) "Monzir-bin-Jareer relates:—'I saw the face of the apostle of God, IT WAS SHINING LIKE GOLD.....' "[2]

(18) "Abu Hurera relates:—'Once the apostle of God was sitting with his companions when a dweller of the desert came and asked: Who is the son of Abdul Mottalib? It was replied: **This man of white and red colour who is sitting.....**' "[3]

(19) "Abu Hojaifa relates:—'Once the apostle of God went to Bat-ha and then he made ablution and offered two prostrations of prayer at the decline of the sun.....people began to rub his hand on their *faces. I too put his hand on my face and I found it cooler than ice and more sweet-smelling than musk.*' "[4]

(20) *"They affirmed that a marvellous fragrance which, according to the evidence of his wives and daughters, emanated from his person during life, still continued after his death."*[5]

---

(1) Mauta P. 422.
(2) M. Vol. III. P. 35.
(3) N. Vol. I. P. 491.
(4) B. Vol. II. P. 130.
(5) Irving. P. 227.

(21) "Ibrahim relates:—'During the night time *the apostle of God could be identified by the sweet scent (of his body).*' "[1]

(22) "Jabir relates:—'If the apostle of God would go one way, and if a way-farer would go the same way, he (the way-farer) *could find out which way he (prophet) had gone, by the sweet scent of his (body)*, (or, the narrator said), *by the sweet scent of his perspiration.*' "[2]

(23) "A ruler (of the tribe) of Bani Harish relates:—'When the apostle of God stoned Maiz-bin-Malik I was present (on the scene) with my father. When the stones were rained on him (Maiz) I got terror stricken. On this *the apostle of God hugged me to his breast, and his musklike (sweet-smelling) perspiration began to flow over me.*' "[3]

(24) "Abu Obaida-bin-Mohammed..... relates:—'O child, *if thou hadst seen the apostle of God thou wouldst have thought (him to be like) the risen sun.*' "[4]

(25) "Son of Abbas relates:—'Between the two teeth of the apostle of God was (some) space. **When he would talk light seemed to emanate from between his teeth.**' "[5]

(1) D. P. 23.
(2) D. P. 23.
(3) *Ibid.*
(4) D. P. 22.
(5) *Ibid.*

(26) "Son of Omar relates:—'I never saw a man braver, more charitable, more valiant, more beautiful, and more decent than the apostle of God.' "[1]

(27) "Abu Hurera relates:—**'I never saw any one more beautiful than the apostle of God.'** "[2]

"Mohammed was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused."[3] Mohammed being the "handsomest"[4] the comeliest, and the loveliest person, it is clear that he was the Buddha Maitreya, and not Jesus or Shankaracharya.

---

(1) D. P. 23.
(2) Ta. Vol. VI. P. 101.
(3) An Apology for Mohammed and the Koran by Davenport PP. 11-12. Gibbon quoted.
(4) The Life of Mohammed by Muir P. 510.

THE VOICE OF MAITREYA.

"Asanga answered, '..... **The exquisite voice of the Bodhisattva (Maitreya) is soft and pure and refined; those who hear can never tire; those who listen are never satiated.**' "[1]

If Jesus was the Buddha Maitreya he should possess such an exquisite voice. There is no evidence in the gospels to show that Jesus had a voice soft, pure, and refined. Hence Jesus cannot be the Buddha Maitreya. Shankaracharya too did not possess such a voice.

Mohammed had such a voice. His contemporaries bore witness to this effect:—

1. "Bara relates:—'I heard the apostle of God reciting (the chapter) The Fig and Olive, during the night (prayer), and **I never saw a man more sweet-voiced or better reciter than he.**' "[2]

2. "Abu Hurera relates:—'The apostle of God said, **God listens to nothing with so much love as He listens to the prophet of sweet voice who reads the Koran with a sonorous voice.**' "

3. "Aisha relates:—'The apostle of God would talk in such a manner that *a counter if he liked, could count* (*his*) *words.*' "[4]

---

(1) Si-Yu-Ki Vol. I. P. 229.
(2) B. Vol. I. P. 107.
(3) M. Vol. II. P. 816.
(4) B. Vol. II. P. 131.

4. "Aisha relates:—*'The apostle of God would not talk hastily as you do, but would speak such a decisive and clear speech that a man sitting close by could learn it by heart.'* "[1]

5. "Anas son of Malik relates:—*'The apostle of God was not a sayer of evil words, or a talker of indecencies, or a curser.'* "[2]

6. "Aisha relates:—'. . . . . he (the prophet) said to me, *O Aisha, have you ever seen me talking in an unpolite manner? Assuredly, of all men lowest in the rank in the eyes of God, shall be the man whose company people avoid on account of the fear of the evil of his tongue and abuses.'* "[3]

7. "Abdallah son of Amr relates:—*The apostle of God had not the habit of talking in an ungentlemanly manner, and neither he spoke indecent words intentionally, and he used to say, I am the best in manners among you.'* "[4]

8. "Ibn Abbas relates:—'. . . . . Zemad said, *This man (the prophet) has reached the bottom of the ocean of eloquence.'* "[5]

The prophet was under Divine command in using a polite language throughout his whole career:—

"**Invite men unto the way of thy Lord, by wisdom**

(1) T. Vol. II. P. 553.
(2) B. Vol. III. P. 129.
(3) Ta. Vol. VI. P. 209. B. and M. quoted.
(4) B. Vol. II. P. 131.
(5) M. Vol. II. P. 874.

and mild exhortation; and dispute with them in the most condescending manner."[1]

"His ordinary discourse was grave and sententious, abounding with those aphorisms and apologues so popular among the Arabs; at times he was excited and eloquent, and **his eloquence was aided by a voice musical and sonorous."**[2] There is evidence in the Koran that the prophet was under Divine command to recite the Koran with a pure and sonorous voice:—

"And *repeat the Koran with a distinct sonorous voice.*"[3]

"Voice" is sometimes synonymous with "language." There is no evidence in the gospels to show that Jesus ever wrote his teachings. Of his teachings what is available to us are not the very words of Jesus, but what a sect of Christians considered to be the teachings of the master.[4] That too is a very small fraction of what Jesus taught and did.[5] And this too is not available in the language that Jesus spoke "St. Matthew wrote his gospel in Hebrew."[6] Scholars know that Hebrew was not the language spoken by Jews in the time of Jesus. However, "the original Hebrew Gospel was lost in early times."[7] "St. Mark

(1) The Koran XVI. P. 270.
(2) Irving. P. 231.
(3) LXXIII P. 557.
(4) Luke 1: 1-4.
(5) John 21: 25; Luke. 1: 1-4.
(6) The Four Gospels by W. W. How. D. D.
(7) *Ibid.*

wrote his gospel in Greek,"[1] "St. Luke wrote his gospel in Greek,"[2] and St. John's gospel was written in Greek."[3] There is no evidence in the gospels that Jesus taught in Greek. Therefore it is not possible to pass judgment on the purity and refineness of the language used by Jesus.

Shankaracharya wrote his works in Sanskrit. What he taught must have been in the language spoken by the people of India at that time, and is lost for ever. Certainly Sanskrit was not the spoken language of the people of India at that time.

Mohammed on the other hand, spoke Arabic, and taught in Arabic which was the language of the people at that time. He got his teachings recorded in his life-time in Arabic. The Koran claims that it was revealed in **perspicuous Arabic:—**

1. *"This wherein the Koran is written is the perspicuous Arabic tongue."*[4]

2. "Thus have We sent down (this book, being) *a Koran in the Arabic tongue."*[5]

3. "This is a revelation from the *most Merciful (Maitreya), a book the verses whereof are distinctly explained, an Arabic Koran."*[6]

4. "H. M. **By the perspicuous book; verily We have ordained the same an Arabic Koran, that ye may**

(1) The Four Gospels by W. W. How, D. P.
(2) *Ibid.*
(3) *Ibid.*
(4) XVI. P. 267.
(5) XX P. 313.
(6) XLI. P. 463.

understand; it (is) certainly (written) in the original book, (kept) with Us, (being) **sublime and full of wisdom.**"[1]

5. "Whereas the book of Moses (was revealed) before (the Koran, to be) a guide and a mercy; and this (is) a book confirming (the same, delivered) in the **Arabic tongue**; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers."[2]

From the above passages it is clear that the Koran was delivered in Arabic. The word Arabic means **"pure and refined":—**

(*a*)

1. The word Arabic is connected with "Araba. **He spoke without incorrectness.** A-rabun, signifies, **committing no error in speech,** (K, T, A :) and **expressing the meanings clearly, plainly distinctly or perspicuously, by words.**"[3]

2. "Katadah says that the **tribe of Kuresh used to cull or select what was most excellent in the dialects of the Arabs, so that their dialect became the most excellent of all and the Kuran was therefore revealed in that dialect.**"[4]

(1) XLIII. P. 473.
(2) XLVI. P. 485.
(3) Arabic English Lexicon by Lane Book I. P. 1992.
(4) *Ibid* P. 1994.

The Koran distinctly gives out that **it was not delivered in an unrifined or barbarous tongue:—**

1. "We (also) know that they say, verily, a (certain) man teacheth him (to compose the Koran.) The tongue of (the person) unto whom they incline, is a **foreign** (tongue); but this, (wherein the Koran is written) is the **perspicuous Arabic tongue.**"[1]

2. "If we had revealed (the Koran) in a **foreign** language, they had surely said, Unless the signs thereof be distinctly explained, (we will not receive the same:) (is the book written in) a **foreign** tongue, and (the person unto whom it is directed) an Arabian?"[2]

The word "foreign" is the translation of the word "Ajami". "The word Ajami which is here used signifies any **foreign or barbarous language in general.**"[3] The word Ajami is connected with "Ajamatun" which signifies "he had an impotence or impediment, or a difficulty in his speech, or utterance.....a want of clearness, perspicuousness, distinctness, chasteness .....therein (Msb)."[4]

The word in the original for Arabic is "Urbean"[5] which is nothing but "Urbane" which means "courteous; civil; polite." The word Arabic is from "Al-arab" which signifies "the inhabitants of the cities, or large towns, (S. A. O. K.)."[6]

---

(1) XVI. P. 267.
(2) XLI. P. 467.
(3) Sale's Translation of the Koran P. 268 Foot Note.
(4) Arabic English Lexicon by Lane. Book I. P. 1966.
(5) XLIII-3.
(6) The Arabic English Lexicon by Lane. Book I. P. 1993.

The language of the Koran is easy, without any crookedness, and is perspicuous. The Koran itself gives this out:—

(*a*) "Verily We have rendered the Koran **easy for thy tongue.**"[1]

(b) "These are the signs of the **perspicuous** book."[2]

(*c*) 1. "Praise be unto God who hath sent down unto His servant the book (of the Koran), and **hath not inserted therein any crookedness.**"[3]

2. **"An Arabic Koran; wherein there is no crookerness."**[4]

The Koran very clearly gives out what is required by the words of Asanga is all fulfilled in the book:—

"Verily (the Koran) is an admonition—and he who is willing retaineth the same—(written) on volumes, **honourable exalted and pure.**"[5]

It is worth pointing out that the word Koran signifies **"no more than a reading or a recitation."**[6]

Now we turn to the other point mentioned in the words of Asanga. There is evidence in the Koran that those who heard the prophet reciting the Koran were charmed to an extraordinary degree. This led the unbelievers to declare it a piece of sorcery.

---

(1) XIX P. 304.
(2) XII. P. 324.
(3) XVIII. P. 244.
(4) XXXIX. P. 451.
(5) LXXX. P. 570.
(6) Sale's Translation of the Koran P. 224. Foot Note.

"The unbelievers say, **This is manifest sorcery.**"[1]

It is a fact that those who heard the prophet reciting the Koran were never satiated. The Muslim world still feels delighted and unsatiated whenever the Koran is properly recited. It is a significant fact that of the scriptures of the world it is the Koran alone, the very original Koran, that is recited by the largest number of human beings. No scripture in the original is recited by such a large number of human beings as the Koran. The Muslims and the unbelievers both were aware that the reading of the Koran by the prophet delighted people very much. The unbelievers had a reason of their own to explain this, for according to them the Koran was a poetical composition and the prophet was a poet. The Koran denies this:—

"We have not taught (Mohammed) the art of poetry, nor is it expedient for him (to be a poet). This book is no other than an admonition (from God) and a perspicuous Koran, that he may warn him who is living.[2]

We now quote a few opinions of some of the eminent scholars about the beauty and refinement of the language used in the Koran, and the style of the delivery of the prophet:—

1. *"The Koran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koreish, the most noble and polite of Arabians,* but with some mixture, though

(1) X. P. 199.
(2) XXVI, P. 135.

very rarely, of other dialects. *It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen*.....and *therefore insisted on as a permanent miracle, greater than the raising of the dead, and alone sufficient to convince the world of its Divine original.*

"And to this miracle did Mohammed appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in the elegance of style and composition, to produce a single chapter that might be compared with it. I will mention but one instance, out of several to show that this book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of Labid Ebn Rabia, one of the greatest wits in Arabia in Mohammed's time, being fixed upon the gates of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of other poets durst offer any thing of their own in competition with it. But the second chapter of the Koran being fixed up by it soon after, Labid himself (then an idolator) on reading the first verses only, was struck with admiration and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only. This Labid was afterwards of great service to Mohammed, in writing answers to satires and invectives that were made on him and on his religion by infidels.....

"The style of the Koran is generally beautiful and fluent, especially when it imitates the prophetic manner and scripture phrases. It is concise and often obscure, adorned with bold figures after the eastern taste, and enlivened with sententious expressions, and in many places, especially when the majesty and attributes of God are described, sublime and magnificent, of which the reader cannot but observe several instances, though he must not imagine the translation comes up the original, notwithstanding my endeavours to do it justice.

"Though it be written in prose yet the sentences generally conclude in a long continued rhyme, for the sake of which the sense is often interrupted, and unnecessary repetitions too frequently made, which appear more ridiculous in a translation, where the ornament, such as it is, for whose sake they were made, cannot be perceived. *However, the Arabians are so mightily delighted with this jingling, that they employ it in their most elaborate compositions, which they also embellish with frequent passages of, and allusions to the Koran, so that it is next to impossible to understand them without being well versed in the book.*

"It is probable the harmony of expression which the Arabians find in the Koran, which might contribute not a little to make them relish the doctrine therein taught, and give an efficacy to their arguments which, had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less

powerful either to ravish or amaze than music itself; therefore as much has been ascribed by the best orators to this part of rhetoric as to any others. He must have a very bad ear who is not uncommonly moved with the very cadence of a well-turned sentence; and Mohammed seems not to have been ignorant of the enthusiastic operation of rhetoric on the minds of men; for which reason he has not only employed his utmost skill in these his pretended revelations, to preserve that dignity of style, which might seem not unworthy of the majesty of that Being, whom he gave out the Author of them; and to imitate the prophetic manner of the Old Testament; but he has not neglected even the other arts of oratory; wherein *he succeeded so well, and so strangely captivated the minds of his audience that several of his most opponents thought it the effect of witch-craft and enchantment.*"[1]

"It must be acknowledged too, that *the Koran deserves the highest praise for its conception of the Divine nature,* in reference to the attributes of Power, Knowledge, and Universal Providence and Unity—that its belief and trust in One God of Heaven and Earth is deep and fervent..... *it embodies much of noble and deep moral earnestness and sententious wisdom, and has proved that there are elements in it on which mighty nations and conquering..... empires be built.*"[2]

---

(1) The Preliminary Discourse to the Koran by Sale. PP. 65-67.

(2) Rodwell's Preface to the Koran P. 15.

"In the Suras as far as the 24th..... **we cannot but notice the entire pre-dominance of the poetical element, a deep appreciation.....of the beauty of natural objects, brief fragmentary and impassioned utterances, denunciation of woe and punishment, expressed for the most part in lines of extreme brevity.....the poetical ornament of rhyme is preserved throughout."**

"In a literary point of view, the Koran is the most poetical work of the East. The greater portion of it is a rhymed prose, confirmably to the taste which has, from remotest time, prevailed in the above portion of the globe..... **It is confessedly, the standard of the Arabic tongue, and abounds with splendid imagery and the boldest metaphors; and, notwithstanding that it is sometimes obscure and verging upon timidity, is generally vigorous and sublime,** so as to justify the observation of the celebrated Goethe. that the Koran is a work with whose dulness the reader is at first disgusted, and afterwards **attracted by its charms and finally, irresistably ravished by its many beauties."** "In order to estimate the merits of the Koran, it should be considered that when the prophet arose eloquence of expression and purity of diction were much cultivated, and that poetry and oratory were held in the highest estimation." *"It was to the Koran so considered as a permanent miracle that Mohammed appealed as the chief confirmation of his mission, publicly challenging the most eloquent men in Arabia, then abounding with persons whose sole study it was to excel in the*

(1) Rodwell's Preface to the Koran, P. 15.

eloquence of style and composition to produce one single chapter that might compete therewith." "The admiration with which the reading of the Koran inspires the Arabs is due to the magic of its style, and to the care with which Mohammed embellished his prose by the introduction of poetical ornaments; by his giving it a cadenced march and by making the verses rhyme; its variety is also striking, for sometimes, quitting ordinary language, he points in majestic verses the Eternal, seated on His throne, dispensing laws to the universe; **his verses become melodious and thrilling when he describes the everlasting delights of paradise; they are vigorous and harrowing when he depicts the flames of hell."**[1]

"Before he spoke, the orator engaged on his side the affections whether of a public or of a private audience. They applauded his commanding presence, his majestic aspect his piercing eye, his flowing beard, his countenance which pointed every sensation of his soul, and the gestures that enforced each expression of his tongue. In the familiar offices of life, he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and the powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views, and the habits of courtesy were imputed to personal friendship or universal benevolence; his memory was capacious and retentive, his wit easy and social, his imagination

(1) An Apology for Mohammed and the Koran by John Davenport. PP 64-67.

sublime, his judgment clear, rapid and decisive. He possessed the courage both of thought and action; although his designs might gradually expand with success, the first idea which he entertained of his Divine mission bears the stamp of an original and superior genius. *The son of Abadallah was brought up in the bosom of the noblest race, in the use of the purest dialect of Arabia, and the fluency of his speech was corrected and enhanced by the practice of discreet seasonable silence.*"[1]

"At this time Mohammed was in the prime of manhood: his figure was commanding, his aspect majestic, his features regular and most expressive, his black and piercing eye, his nose slightly acquiline, his mouth wellformed, furnished with pearly teeth, while his cheeks were ruddy with robust health. Art had imparted his naturally black hair and beard a lighter chestnut hue. *His captivating smile, his rich and sonorous voice, the graceful dignity of his manners, gained him the favourable attention of all whom he addressed.* He possessed talents of a superior order—his perception was quick and active, his memory capacious and retentive, his imagination lively and daring, his judgment clear and perspicuous, his courage dauntless, and whatever may be the opinion of some as to the sincerity of his convictions, his tenacity of purpose in the pursuit of the great object of his life, and his patience and endurance, cannot but extort the admiration of all. *His natural eloquence was enhanced by the use of the*

(1) Gibbon quoted by Da venport, PP. 11-12.

purest dialect of Arabia and adorned by the charm of a graceful elocution."[1]

"On the graces and intellectual gifts of nature to the son of Abdoollah, the Arabian writers dwell with the proudest and the fondest satisfaction. His politeness to the great, his affability to the humble, and his dignified bearing to the presumptuous, procured him respect, admiration, and applause. His talents were equally fitted for persuasion or command. Deeply read in the volume of nature, though entirely ignorant of letters, his mind could expand into controversy, with the acutest of his enemies, or contract itself to the apprehensions of the meanest of his disciples. **His simple eloquence, rendered impressive by the expression of a countenance wherein awfulness of majesty was tempered by an amiable sweetness, excited emotions of veneration and love; and was gifted with the authoritative air of genius which alike influences the learned and commands the illiterate.**"[2] "He expressed himself in pregnant sentences, using neither too few nor too many words."[3]

Hence it is clear that Mohammed is the Buddha Maitreya, and not Jesus or Shankaracharya.

---

(1) Davenport P. 11.

(2) Davenport P. 52.

(3) *Ibid.* P. 14. Foot Note.

BUDDHAS

I

A Buddha is a human being.

Buddhist scriptures have defined the characteristics of Buddhas. We shall consider some of these:—

"It is only a human being"[1] that can be a Buddha, *"a deity cannot."*[2]

A Buddhist can consider the claims of Mohammed as the Buddha Maitreya, for he was a human being. The Koran, like the Buddhist scriptures. declares that apostles of God, peace be on them all, were human beings:—

"We have not sent (any) before thee (as Our apostles), other than men, unto whom We spake by revelation. Enquire therefore of those who have the custody of scriptures if ye know not (this to be truth)."[3]

The Koran very clearly gives out that Mohammed was a human being:—

(1) "Say, *Verily I am only a man like unto you."*[4]

(2) "And *now is an apostle come unto the (inhabitants of Mecca) from among themselves."*[5]

(3) "Now hath God been gracious unto the be-

(1) Warren. pp. 14-15.
(2) *Ibid.*
(3) XVI. P. 260.
(4) XLI. P. 463.
(5) XVI. P. 269.

lievers when *He raised up among them an apostle of their own nation.*"[1]

(4) *"Now hath an apostle come unto you of your own nation."*[2]

(5) "It is a strange thing unto the *men* (*of Mecca*), *that We have revealed* (*Our will*) *unto a man from among them.*"[3]

(6) "Say, *Verily I am only a man as ye are.*"[4]

(7) "Answer, My Lord be praised! *Am I other than a man?*"[5]

* * * * * *

By some of the Hindus Shankaracharya is not considered a human being on account of his birth which was without the agency of a male:—

(1) "The writer of Manimanjari states..... that a young widow once went to the temple of Siva, along with the girls of her own age, and that, as some among them prayed for children, she also did so, *that the Lord granted her request and that she bore Sankara in consequence*....."[6]

(2) "..... the wife continued for a long time to serve the Lord of Chidambaram, and that as a reward of her devotion, *the Lord was pleased to make her conceive in some mysterious and miraculous manner*...."[7]

---

(1) III. P. 65.
(2) IX. P. 198.
(3) X. P. 199.
(4) XVIII. P. 296.
(5) XVII. P. 281.
(6) Sri Shankarcharya by C. N. Krishna Swami Aiyer and S. N. Tattvabhusan. P. 14.
(7) *Ibid.* P. 13.

Jesus, too, is not considered a human being by majority of Christians on account of his birth which was without the agency of a male:—

"Now the birth of Jesus was on this wise: When his mother, Mary was espoused to Joseph, *before they came together, she was found with child of the Holy Ghost.* Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away, privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee, Mary thy wife: *for that which is conceived in her is of the Holy Ghost.*"[1]

A section of the Hindus have deified Shankaracharya:—

".....his followers like those of Jesus Christ, invented the story of his having been born without a human father, *in order to establish his divinity on a miraculous basis.*"[2]

Majority of Christians claim divinity for Jesus The idea is based on some such passages of the scripture:—

(1) "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God with us.**"[3]

---

(1) Matt. 1 : 18-20.

(2) Sankaracharya by S. N. Dutta, pp. 2-3.

(3) Matt. 1 : 23

(2) "In the beginning was the Word, the Word was with God, and **the Word was God.**"[1]

By this verse a large number of Christian divines understand that Jesus was, **"the very and eternal God."**[2]

(3) **"I and My Father are one."**[3]

(4) "Jesus saith unto him, Have I been so long time with you, yet hast thou not known Me, Philip? He that hath seen **Me hath seen the Father; and how sayest thou then, Shew us the Father?"**[4]

* * * * * *

According to some divines Jesus was accepted as God by his disciples:—

"Thomas answered and said unto him (Christ), **My Lord and my God.**"[5]

Some of the contemporary Jews of Jesus considered that Jesus claimed divinity for himself:—

(1) "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was His Father, making Himself equal with God.**"[6]

(2) "The Jews answered him (Christ), saying, For a good work we stone thee not; but for blasphemy; because **thou, being a man, makest thyself God.**"[7]

---

(1) John. 1 : 1.
(2) The Four Gospels by W. W. How D. D.
(3) John. 10 : 30.
(4) John. 14 : 9.
(5) John. 20 : 28.
(6) John. 5 : 18.
(7) John. 10 : 33.

The doctors of the Jewish religion declared Jesus "guilty of death"[1] because he claimed divinity for himself. "**The divinity of Christ**", writes Eadie,[2] "**is the corner-stone of our faith**". "**Some in the early ages doubted or denied Christ's humanity.**"[3]

Hence from the Buddhist point of view neither Jesus nor Shankaracharya can be the Buddha Maitreya, for they were deities, and not human beings. On the other hand, a Buddhist can consider the claim of Mohammed as the Buddha Maitreya, for he was a human being.

---

(1) Matt. 26 : 66.

(2) The Bible Ency. P. 135.

(3) *Ibid.*

II

Buddhas are males.

"Of human beings it is only the male sex"[1] that can be Buddhas. "A woman or a eunuch or a neuter or a hermaphrodite,"[2] cannot be a Buddha:—

"They're never of the female sex
Nor as hermaphrodites appear,
As eunuch are they never classed,
Those destined for Buddhaship."[3]

The Koran, like the Buddhist scriptures, declares that all the apostles of God, peace be on them all, were males:—

"We have not sent (any apostles) before thee except men."[4]

"Men" is the translation of the word "Rejal" which means "Males."

That Jesus and Shankaracharya were not eunuchs but males is uncertain. The lives of both these personages do not furnish evidence of unimpeachable character to prove that these were really males.

One incident of the life of Shankaracharya is worthy of notice. One woman, Bharti by name, tries to defeat him in a controversy by putting him ques-

---

(1) Warren. pp. 14-15.
(2) *Ibid.*
(3) *Ibid.* P. 34.
(4) XII. P. 239.
(5) The Persian Gem Dictionary P. 175.

tions on the science of sexual love. He is unable to reply her, but promises to reply after a month. He then transfers his soul from his body into the body of a dead king, enjoys the wives of the king, and learns the sexual science practically. "And in the midst of these lovely women and their blandishments he forgot his promise."[1]

If this incident is true, it shows that Shankaracharya was a eunuch, for he was incapable of learning the science of sexual love in his body, and therefore he had to transfer his soul into another body for learning the science of sexual love practically. Whether the incident be correct or incorrect, this much is a fact that the life of Shankaracharya does not furnish a positive proof that he had the male power.

"The Hebrews married early, about the fourteenth year."[2] Why Jesus remained a bachelor upto the age of 33, seems strange. Probably he had become a eunuch for the kingdom of heaven's sake. He taught his elect disciples to follow his example:—

"There are some eunuchs, which were so born from their mother's womb: there are some eunuchs, which were made eunuchs of men: and there be eunuchs, **which have made themselves eunuch for the kingdom of heaven's sake. He that is able to receive it, let him receive it.**"

---

(1) Shankaracharya by C. N. K. Aiyer and S. Tattavabhusan pp. 46-8.

(2) The Holy Bible by Wordsworth. Vol. I. P. 244. Foot Note.

(3) Matt. 19 : 12.

In order to follow the example and precept of the master, in letter and spirit, a number of zealous Christians have castrated themselves for the kingdom of heaven's sake. Their conduct is justified by the precept of the master:—

"And if thy hand offend thee, cut it off.....if thy foot offend thee, cut it off.....if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire; where their worm dieth not, and the fire is not quenched."[1]

The sexual organ being a cause of many sins, some of the zealous Christians, in the light of the above, have thought it fit to cut it off.

On the other hand, Mohammed was a male, Thanks to the propaganda of the Christian missionaries, the world knows it full well that he had many wives. He had daughters and sons. His posterity exists upto the present.

In view of what is given above, a Buddhist can consider the claim of Mohammed for being the Buddha Maitreya. About the claims of Jesus and of Shankaracharya, a Buddhist shall ever remain in doubt, until he receives a positive proof that they were males, and not eunuchs.

---

(1) Mark. 9 : 43-48.

III

A Buddha is a gifted being.

"These are the five donations great,
The gift of treasure,
Gift of child,
The gift of wife, of royal rule,
And last, the **gift of life and limb,**"[1]
We shall consider these gifts one by one.

GIFT I

The gift of treasure:—Shankaracharya was the son of a poor widow. He was born in poverty, and never acquired treasure in his life by following any profession.

Jesus was the son of a poor "carpenter".[2] After his birth he was laid "in a manger; because there was no room for them in the inn."[3] "Had they been rich and great", writes W. W. How. D. D., "they would doubtless have been received into the inn. Room would have been found for them then." Jesus was himself a "carpenter,"[4] and could never acquire riches in his life-time.

Hence from the Buddhist point of view the claims

(1) Warren. P. 79.
(2) Matt. 13 : 55.
(3) Luke. 2 : 7.
(4) Mark. 6 : 3.

of Jesus and of Shankaracharya cannot be considered for the Buddhahood.

Mohammed belonged to a family who were rich. The prophet acquired riches in his lifetime, and even before his call he was an "affluent merchant."[1] **"The marriage with Cadijah placed Mahomet among the most wealthy of his native city."**[2]

The Koran declares that the prophet was gifted with riches:—

"And did He not find thee needy, and hath He not enriched thee."[3]

It being not the pleasure of God to favour Jesus or Shankaracharya with riches, it is a mistake to consider either of them as the Buddha Maitreya. Mohammed was gifted with riches, and hence his claim for the Buddhahood can be considered.

GIFT H

Gift of child.

"We have formerly sent apostles before thee and bestowed on them wives and children."[4]

Jesus and Shankaracharya both died bachelors. The Christian scriptures and the Hindu works inform us thus. We take their testimony to be true.

(1) Mohammed, Buddha and Christ by M. Dods. D. D. P. 19.
(2) Irving. P. 3.
(3) XCIII, P. 583.
(4) The Koran. XIII. P. 244.

Therefore from the Buddhist point of view the claim of Jesus and of Shankaracharya cannot be considered for the Buddhahood, because God had not gifted them with children. On the other hand, Mohammed was gifted with several children, and therefore his claim for the Buddhahood can be considered.

The name of a son of the Buddha Maitreya is given out as "Brahmi Wardene Maitri."[1]

We identify "Brahmi Wardene Maitri" with Kasim. the son of the prophet.[2] The correct spelling of "Brahmi Wardene Maitri" should be Brahm Wardhan Maitreya.

(a) Brahmi is connected with Brahma or Brahman of Sanskrit, both of which mean:—

"God; the Maker; the First Cause,"

"The Creator."[3]

(b) Wardhan means:—

"Increasing, a granter of prosperity, an epithet of Shiva. increase, growth, elevation, animation; educating, rearing, cutting and dividing."[4]

(c) Maitreya means "the Merciful."

God, the Merciful, has "the most excellent names." His name is Kasim, because He **divides His bounties among His creatures.** He alone is the **Granter of prosperity.** It is He alone who **elevates, animates, and educates all creatures.** "Kasim" is among the 99

(1) Asiatick Researches, 1802, Vol. VII. P. 415.
(2) Irving. P. 34.
(3) Hindi English Dictionary by R. N. Lal.
(4) S. E. Dictionary by L. R. Vaidya.
(5) The Koran. LIX. P. 530.

names of Mohammed.[1] The prophet himself was often called "Abul-Kasim,"[2] "the father of Kasim." The word Kasim means "the divider and the cutter."[3]

Hence in view of the gift of child, and the remarkable coincidence of the name of the son of the prophet with the predicted name of the son of the Buddha Maitreya, it is apparent that Mohammed is the Buddha Maitreya, and not Jesus or Shankaracharya.

GIFT III

Gift of wife.

"We have formerly sent apostles before thee and bestowed on them wives and children."[4]

"Whose findeth a wife, findeth a good thing, and obtaineth favour of the Lord."[5]

God had not favoured Jesus and Shankaracharya with wives. As far as this blessing is concerned, they did not receive this "good thing". the "favour of the Lord." Hence a Buddhist, in guidance of his scriptures, cannot consider their claims for the Buddhaship.

(1) Panjsurah. P. 69.
(2) Irving. P. 34.
(3) The Persian Gem Dictionary.
(4) The Koran. XII. p. 224.
(5) Proverbs. 18 : 22.

On the other hand, Mohammed was gifted with several wives. If the ideal of the Old Testament and the Buddhist scriptures given above is correct, he was gifted with much good.

The Koran declares that the prophet was highly favoured of God:—

(1) **"The favour of God hath been great towards thee."**[1]

(2) **".....His favour towards thee hath been great."**[2]

One of his wives was Khadijah, may God be pleased with her. We identify her with "Chandre-Mukhi (Moon-face)",[3] the predicted wife of the Buddha Maitreya. The correct spelling of Chandre Mukhi is Chandra Mukhi which means, "having a countenance beautiful as the moon," or a woman with "a face bright and beautiful as the moon."[4] The word "mukh" in Sanskrit means "mouth, the face; *first*, chief; principal."[5]

The *first wife* of the prophet was Khadijah. She was "handsome and of high birth."[6] I think it was she whom the prophet loved most. As such she was the principal wife. After her death the prophet married several wives, and of all these he loved Aisha

(1) IV. p. 89.
(2) XVII. p. 281.
(3) Asiatick Researches. 1802. Vol. VII. p. 415.
(4) H. E. Dictionary by R. N. Lal.
(5) *Ibid.*
(6) Irving. pp. 30-1.

most. Then she became the chief wife. Aisha says:—

"I was never jealous of any of the prophet's wives except Khadija, although she was dead long since and I had not even seen her....sometimes I used to ask the prophet wondering whether *Khadija was a unique woman in the world.* To this the prophet used to reply that really such was Khadija....."[1]

There are several words for the moon in Sanskrit, such as Soma, Indu.....The moon is an emblem of *all purity or chastity*:—

(a) The Buddha Gautama says:—

"He who like the moon is chaste, pure,....."[2]

(b) *"All pure* art thou like Mitra, the beloved, adorable like Aryaman, O Soma."[3]

(c) "....the drinkers *of pure* (Soma)."[4]

"Even in the days of ignorance the title of Khadijah was *Tahirah.*"[5] The word Tahirah in Arabic means "the *pure woman,*" or "the *chaste woman.*" "Tahir" means "pure."[6]

It is therefore clear that Khadijah was Chandra Mukhi, the predicted wife of the Buddha Maitreya, Mohammed.

(1) B. M. quoted in The Ideal of Womanhood in Islam by Q. Abdul Haq. pp. 33-4.

(2) Rockhill. p. 192.

(3) Rigveda Book I. 93 : 3.

(4) S. B. E. Vol. XXVI. Satpath-Brahmana. p. 234.

(5) The Rahmat-ul-lil-alamina by Q. M. Soliman. Vol. II. p. 185.

(6) Persian Gem Dictionary.

GIFT IV.

THE GIFT OF ROYAL RULE. Shankaracharya was not gifted with a royal rule in his life.

Jesus, too, was not gifted with an earthly kingdom, and he never ruled any kingdom in his life. He says:—

"Foxes have holes, and the birds of heaven have nests: but *the son of man hath not where to lay his head.*"[1]

From the above mentioned words it is clear that Jesus had not even a square inch of ground which he could call his own.

Some of the immediate disciples of Jesus and some of his countrymen believed that Jesus was a king:—

(*a*) "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: blessed is the *King of Israel* that cometh in the name of Lord."[2]

(*b*) "We trusted." said Cleopas, *"it was he* (Christ) *which should have redeemed Israel."*[3]

(*c*) "When they (Apostles) therefore were come together, they asked him, saying, *Lord, wilt thou at this time restore again the kingdom to Israel?*"[4]

(1) Matt. 8 : 20.
(2) John. 12 : 12-13.
(3) Luke. 24 : 21.
(4) Acts. 1 : 6.

Some of the Christian divines consider Satan as *"the prince of this world."*[1] In spite of this some of the Christians believe that *"the same Jesus"* shall return to this world and then he shall establish a kingdom upon the earth. This belief is very old, and is said to have come down to the modern Christians from the days of the twelve disciples.[2] Jesus is called "king of kings, and lord of lords."[3] We maintain that even if Jesus at all returns to the word he shall never establish a kingdom. Jesus was tried for blasphemy and for preaching insurrection in a Roman Law Court. What he gave out in the course of his trial clearly indicates that he was not gifted with a royal rule, and he shall never rule any kingdom in future also:—

"Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, *Art thou the king of the Jews?* Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered him, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.* Pilate therefore said unto him, *Art thou a king*

(1) John. 14 : 30.
(2) Acts. 1 : 6.
(3) I. Tim. 6 : 15. Rev. 17 : 14.

then? Jesus answered, *Thou sayest that I am a king*....."[1]

Jesus and Shankaracharya not being gifted with a royal rule, a Buddhist, on account of the guidance of his scriptures, cannot consider their claims for the Buddhahood in question.

Mohammed was the Buddha Maitreya for he was "a victorious king."[2]

GIFT V.

LIFE AND LIMB.

Mohammed lived more than 60 years in this world, and died a natural death. He took part in several battles. In the battle of Ohod he was "very near losing his life."[3] Providence saved his life at the battle of Honain.[4] Several attempts on his life ended in failure. Some of these are alluded to in the Koran:—

(1) "And (call to mind) when the unbelievers plotted against thee, that they might either detain thee (in bonds), or put thee to death, or expel thee (from the city); and they plotted (against thee:)"[5]

(2) "Mohammed and some of his followers..... performing their noon devotions, a company of the

(1) John. 18 : 33-7.
(2) Historian's History of the World. Vol. VIII. p. 130.
(3) Sale. P. 60, Foot note.
(4) *Ibid.* p. 181. Foot note.
(5) VII. p. 170.

idolaters, who were in view, repented they had not taken that opportunity of attacking them, and therefore waited till the hour of evening prayer, intending to fall upon them then: but God defeated their design....."[1]

(3) "....the prophet going to the tribe of Koreidha (who were Jews) to levy a fine for the blood of two Moslems, who had been killed by mistake by Amru Ebn Ommeya al Dimri, and they desired him to sit down and eat with them, and they would pay the fine; Mohammed complying with their request, while he was sitting they laid a design against his life, one Amru Ebn Jahash undertaking to throw a mill-stone upon him; but God withheld his hand, and Gabriel immediately descended to acquaint the prophet with their treachery, upon which he rose up and went away."[2]

(4) "....fifteen men conspired to kill Mohammed in his return journey from Tabuc by pushing him from his camel into a precipice, as he rode by night over the highest part of Al Akaba. But when they were going to execute their design, Hodheifa, who followed and drove the prophet's camel which was led by Ammer Ebn Yaser, hearing the tread of camels and the clashing of arms, gave the alarm, upon which they fled."[3]

(5) "....the Koreish, in pursuance of a reso-

(1) Sale. p. 99. Foot note.

(2) *Ibid.*

(3) *Ibid.* p. 189.

lution they had taken, had sent a select number to beset Mohammed's house, and to kill him.....the prophet having caused Ali to lie down on his bed to deceive the assassins, went out.....they could not see him."[1]

(6) **The prophet was poisoned by a "Jewess of Khaiber,"**[2] **but this could not terminate his life. The prophet lived several years after the event.**

.....

The prophet was conscious that none could deprive him of his life. The Koran runs thus:—

"God will defend thee against (wicked) men."[3]

"Until this verse was revealed, Mohammed entertained a guard of armed men for his security, but on his receiving this assurance of God's protection, he immediately dismissed them."[4]

Jesus cannot be the Buddha Maitreya for, according to the Bible version he was "crucified,"[5] in the prime of life, about the age of 33. Shankaracharya, too, cannot be the Buddha Maitreya, for he died at the age of "32",[6] and could not attain the average life of the people of the time. Mohammed is the Buddha Maitreya, for he was gifted with the gift of life and limb, and he died a natural death, over 60 years of age.

---

(1) Sale. p. 431.
(2) Ency. Br. XVII.
(3) V. p. 109.
(4) *Ibid.* p. 109. Foot note.
(5) Mark. 15 : 25.
(6) Ency. Br. Vol. XXIV.

IV.

THE PLAN OF SALVATION.

According to the teachings of Buddhism, a man is his own saviour, and is to work out his salvation:—

"You yourself must make an effort,
The Tathagatas (Buddhas) are only preachers,
The thoughtful who enter the way are freed from
the bondage of Mara."[1]

The last words of the Buddha Gautama to his followers were:—

"Work out your salvation with deligence."[2]

The Koran very clearly gives out the same plan of salvation as taught by the Buddha Gautama:—

(1) "Dread the day wherein (one) soul shall not make satisfaction for (another) soul, neither shall any compensation be accepted from them, nor shall any intercession avail, neither shall they be helped."[3]

(2) "By the soul, and Him who completely formed it, and inspired into the same its (faculty of distinguishing, and power of choosing,) wickedness and piety; now is he who purifies the same, happy; but he who hath corrupted the same, is miserable."[4]

The explanation of the above as given in Mohammed Ali's translation of the Koran:—"Note the

(1) The Dhammapada. S. B. E. Vol. X. P. 67.
(2) Carus. p. 211. Narasu p. 22.
(3) II. p. 18.
(4) XCI. p. 582.

Quranic law of salvation; it is the purification of the soul from all dross that makes the man attain the goal, and its corruption by indulging in evil that makes him fail in attaining the true object of his life."[1]

(3) *"And whosoever shall have wrought good of the weight of an ant, shall behold the same. And whosoever shall have wrought evil of the weight of an ant, shall behold the same."*[2]

. . . . . .

A number of traditions from the prophet point to the same plan of salvation, the prophet being only a warner:—

(1) "Abu Hurera relates:—

When this verse was revealed, Warn your relations, the apostle of God sent for the Koreish. and they all gathered (to hear him). He warned them in general, and (then) in particular, and said, 'O children of Kaabbin-Looee, **deliver yourself from hell,** O children of Morrah-bin-Kaab, **deliver yourself from hell,** O children of Abd-Shams, **deliver yourself from hell,** O children of Abd Manaf, **deliver yourself from hell,** O children of Abd-al-Mottalib, **deliver yourself from hell,** O Fatema **deliver thyself from hell, for I have no authority before God** (if He wants to punish you). Certainly I have relation ship with you, and I shall try to maintain it (by doing good to you).' "[3]

---

(1) Foot Note. 2746.
(2) XCIX. p. 587.
(3) M. Vol. I. p. 354.

(2) "Aisha relates:—

When this verse was sent down, Warn your relations, the apostle of God stood up on the mount Safa and said, O Fateha, the daughter of Mohammed, O Safiah, the daughter of Abd-al-Mottalib, and O ye children of Abd-al-Mottalib, I cannot save you from (being punished by) God, (if He wants to punish you). Certainly if you like you can take any thing from my property.' "[1]

(3) "Abu Hurera relates:—

When this verse was sent down upon the apostle of God, Warn your near relations, he said, 'O Koreish, *purchase your lives from God (in return of good actions); before God I cannot be of any use to you. O children of Abd-al-Mottalib, I cannot be of any use to you'*....."[2]

.....

According to Christian divines the following is the plan of salvation:—

"Christ came into the world to offer himself a sacrifice for sin."[3]

"It has been well said that the *sum and substance of the Bible is, 'Jesus Christ crucified to save lost sinners'.....Its great theme is salvation by the 'woman's seed', and its great object is to summon attention to the 'lamb of God which taketh away the sin of the world.'* "[4]

(1) M. Vol. I. p. 355.
(2) *Ibid.*
(3) Eadie. p. 133.
(4) *Ibid.* p. 134.

This Christian view of salvation is based upon some such passages of the Bible:—

(1) **"Lord hath laid on him the iniquity of us all."**[1]

(2) **"Behold the lamb of God that taketh away the sin of the world."**[2]

.....

It being plain from the above that according to Christian divines every individual is not his own saviour. but Jesus is the saviour of all humanity. Therefore Jesus cannot be the Buddha Maitreya.

Shankaracharya, according to majority of Hindus, was not an inspired teacher, and had not taught a plan of salvation of his own, different from what the Hindus believed to be correct, and therefore we leave him out of consideration.

Mohammed is the Buddha Maitreya, for he preached the same plan of salvation as the Buddha Gautama.

---

(1) Is 43 : 6.

(2) John 1 : 29.

V

BUDDHAS ARE ONLY PREACHERS.

The Tathagatas (Buddhas) are only preachers."[1]

"You yourself must make a effort,
The Tathagatas (Buddhas) are only preachers.

The Koran very clearly gives out the same plan of salvation as the Buddhist scriptures, and declares in most unambiguous terms that *Mohammed is only a preacher:—*

(1) *"Say, O men, verily I am only a public preacher unto you. And they who believe and do good works shall obtain forgiveness and an honourable provision. But those who endeavour to make Our signs of none effect (shall be) the inhabitants of hell."*[2]

(2) *"The duty of (Our) apostle is only public preaching."*[3]

(3) "Answer, Signs are in the power of God alone, and *I am (no more than) a public preacher."*[4]

(4) *"Thou art (commissioned to be) a preacher only."*[5]

(5) "Verily, *I am no more than a denouncer of threats, and a messenger of good tidings unto people who believe."*[6]

---

(1) The Dhammapada. S. B. E. Vol. X. p. 67.
(2) XXII. p. 332.
(3) XXIV. p. 351.
(4) XXIX. p. 392.
(5) XIII. p. 240.
(6) VIII. p. 164.

(6) *"He is no other than a public preacher."*[1]

(7) "Say, O Mohammed, unto the idolaters, Verily *I am no other than a warner."*[2]

(8) "Verily We have revealed unto thee the book (of the Koran) for (the instruction of) mankind, with truth. Whoso shall be directed (thereby), (shall be directed) to the advantage of his own soul; and whoso shall err, shall err only against the same; and *thou (art) not a guardian over them."*[3]

(9) "But if (those to whom thou preachest) turn aside (from thy admonitions), verily We have not sent thee (to be) a guardian over them; *thy duty is preaching only."*[4]

(10) *"Thy duty is preaching only."*[5]

(11) *"Say, I am a public preacher."*[6]

(12) *"Verily unto thee (belongeth) preaching (only)."*[7]

(13) *"Verily thou art a preacher (only)*, and God is the Governor of all things."[8]

. . . . . .

Christians consider Jesus as the "saviour of

---

(1) VIII. p. 164
(2) XXXVIII. p. 448.
(3) XXXIX. p. 453.
(4) XLII. p. 472.
(5) XVI. p. 264.
(6) XV. p. 255.
(7) XIII. p. 244.
(8) XI. p. 211.

the world,"[1] and Jesus never gave out in his lifetime that he was "only a preacher," and hence he cannot be the Buddha Maitreya.

According to majority of the Hindus Shankaracharya was an uninspired teacher. Hence we leave him out of consideration.

Mohammed is the Buddha Maitreya, because he preached that he was only a preacher.

---

(1) John. 4 : 42.

VI

BUDDHAS ARE IDEAL PREACHERS.

All Buddhas are preachers, but every preacher cannot be a Buddha. The Buddhist scripture, Saddharma-Pundrika, fixes the character of an ideal preacher:—

"*The strength of charity is my abode; the apparel of forbearance is my robe; and voidness (selflessness) is my seat: let (the preacher) take his stand on this and preach. When clods, sticks, or pikes, or abusive words, or threats fall to the lot of the preacher, let him be patient and thinking of me.*"[1]

Elsewhere we have shown in details that Mohammed is a matchless model of charity and forbearance. Here we only refer to the prophet's preaching at the town of Tayef:—

"Mahomet remained about a month in Tayef, seeking in vain to make proselytes among its inhabitants. *When he attempted to preach his doctrine, his* voice was *drowned by clamours. More than once he was wounded by stones thrown at him,* and which the faithful Zeid endeavoured to ward off. So violent did the popular fury become at last that *he was driven from the city, and even pursued for some distance beyond the walls by an insulting rabble of slaves and children.*"[2]

---

(1) Narasu. p. 56. S. B. E. Vol. XXI. p. 222.

(2) Irving. p. 72.

"Stirred to hasten the departure of the unwelcome visitor, the *people hooted him through the streets, pelted him, and at last obliged him to flee from the city, pursued by a relentless rabble. Blood flowed from both his legs;* and Zeid, endeavouring to shield him, was wounded in the head. *The mob did not desist until they had chased him two or three miles across the sandy plain to the foot of the surrounding hills.* There wearied and mortified, he took refuge in one of the numerous orchards and rested under a vine."[1] "How intense was the faith which sustained the prophet even in this hour of humiliation can best be seen from the touching prayer .....uttered at this time:—

"O Lord, I make my complaint unto Thee, of my helplessness and insignificance. But Thou art the Lord of the poor and the feeble, and Thou art my Lord. To whom wilt Thou abandon me? If Thy wrath be not upon me, I have no concern, but rather Thy favour compasseth me about the more. I seek for refuge in the light of Thy countenance. It is Thine to show anger until Thou art pleased. It is Thine to chase away the darkness. There is none other power, nor is there any resource but in Thee.'"[2]

After a time the town of Tayef wanted to submit to the prophet, and sent a delegation. Contrary to their expectation, and much to their surprise, **"the delegates were graciously received."**[3] It is a laudable example

---

(1) Life of Mohammed by S. W. Muir. p. 109.

(2) Islam as a Missionary Religion by Haines. pp. 27-28.

(3) Haines. p. 46.

of the forbearance and selflessness of the prophet that when the town surrendered to him, no general massacre of the inhabitants took place, and even no vengeance was taken for the personal injuries. His forbearance reaches the glorious climax. No indemnity, no fine, and no tribute from the surrendered! At the same time his spirit of goodwill and charity manifests itself. "All the spoils taken" from the enemy are returned. Over and above the other favours, the prophet makes "a present of 100 camels" to the people of the town.

In the light of what is given above, it is evident that the ideal of a preacher mentioned in Saddharma-Pundrika finds a literal fulfilment in the person of Mohammed. Such a real instance of goodwill, charity, forbearance, and selflessness, and the literal fulfilment of the predicted ideal is not found in the life of Jesus or of Shankaracharya. Hence Mohammed is the Buddha Maitreya, and not Jesus or Shankaracharya.

VII

PREACHER'S COMPANIONS IN LONELINESS.

The Buddhist scripture, Saddharma-Pundrika, gives another important characteristic of the ideal preacher:—

"While he is living lonely in the wilderness I will send him gods and goblins in great number to keep him company."[1]

The above passage makes mention of two kinds of spiritual intelligencies, one kind are called gods, or the righteous spirits, the other kind are called goblins, or evil spirits. These come to the ideal preacher when he is alone. The Koran gives it out that these two kinds of spirits approached the prophet in great number when he was alone in wilderness:—

(1) **"When the servant of God (the prophet) stood up to invoke Him, it wanted but little that (the genii) had pressed on him in crowds (to hear him to rehearse the Koran.)"**[2]

(2) "Say, It hath been revealed to me that a company of genii attentively heard (me reading the Koran) and said, Verily we have heard a discourse which directeth unto the right institution: wherefore we believe therein.....**there are some amongst us who are upright; and there are some others who are otherwise: we are of different ways.....(there are**

---

(1) S. B. E. Vol. XXI. p. 225.
(2) LXXII. p. 556.

some) Moslems amongst us; and (there are others) of us who swerve from righteousness."[1]

The observations of some of non-Muslims are worth quoting here:—

(1) "Thus driven ignominiously from his hoped for place of refuge, and not daring to return openly to his native city, he remained in the desert until Zeid should procure a secret asylum for him among his friends in Mecca. In this extremity, he had one of those visions or supernatural visitations which appear always to have occurred in lonely or agitated moments, when we may suppose him to have been in a statement of mental excitement. It was after the evening prayer, he says, in a solitary place in the valley of Naklah between Mecca and Tayef. He was reading the Koran, when he was overheard by a passing company of Gins or Genii. **These are spiritual beings, some good, others bad, and liable like men to future rewards and punishments.** Hark! give ear! said the Genii one to the other. They paused and listened as Mahomet continued to read. 'Verily', said they at the end, 'we have heard an admirable discourse, which directeth to the right institution; wherefore we believe therein."

This spiritual visitation consoled Mahomet for his expulsion from Tayef, showing that though he and his doctrines might be rejected by men, they were held in reverence by spiritual agencies."[2]

---

(1) LXXII. p. 555-6.

(2) Irving. pp. 72-3.

(2) **"In an empty room he (the prophet) professed to be unable to find a sitting place.....all the seats being occupied by angels."**[1]

The characteristic of an ideal preacher mentioned in Saddharma-Pundrika is not fulfilled in case of Jesus or Shankaracharya. Hence neither of them can be the Buddha Maitreya.

The characteristic is literally fulfilled in the case of Mohammed, and hence he is the Buddha Maitreya.

---

(1) Mohammed by S. D. Margoliouth. p. 88.

VIII

THE TRUE FOLLOWERS OF BUDDHAS.

The Buddhist scripture, Dhammapada, gives a characteristic of the true followers of Buddhas:—

"You yourself must make an effort,
The Tathagatas (Buddhas) are only preachers,
The thoughtful who enter the way
are freed from the bondage of Mara."[1]

The word Mara means
"the evil one, the tempter, the destroyer."[2]
Therefore Mara is Satan or Devil.

According to the Koran Mohammed taught that Satan has no power over true servants of God:—

(1) "(The devil) said, O Lord.....I will surely tempt them (to disobedience) in the earth: I will seduce them all, *except (such) of them as shall be Thy chosen servants.*"[3]

(2) *"Verily (as to) My servants, thou shalt have no power over them;* but (over) those only who shall be seduced, and who shall follow thee, And hell is surely denounced unto them all."[4]

(3) *"(as to) My servants, thou devil shalt have no power over them; for thy Lord is a sufficient Pro-*

---

(1) S. B. E. Vol. X. p. 67.
(2) Carus. p. 251.
(3) XV. p. 253.
(4) *Ibid.*

tector (of those who trust in Him)."[1]

Hence according to the teachings of Mohammed it is clear that all those who submit to God entirely, are free from the bondage of Mara, and he has no dominion over them.

Jesus, the Christian scriptures inform us, has acknowledged Satan.

"THE PRINCE OF THIS WORLD."[2]

Saint Paul, like Jesus, considers Satan as

"THE GOD OF THIS WORLD."[3]

If what is given above is correct, it is clear, that from the point of view of the teachings of Jesus all men are in the bondage of Mara in this world. None can be free from the bondage of Mara so long as he is in this world:—

"Man, since his fall, is under the tyranny and slavery of Satan."[4]

Hence Jesus cannot be the Buddha Maitreya.

Shankaracharya, too, cannot be the Buddha Maitreya as he did not preach the gospel of freedom from the bondage of Mara.

Mohammed is the Buddha Maitreya, for he preached the glad tidings of the freedom from the bondage of Mara to all the righteous servants of God.

---

(1) XVII. p. 278.
(2) John. 12 : 31.
(3) 2. Cor. 4 : 4.
(4) Bible Concordance by Cruder. p. 130.

IX

ONLY ONE BUDDHA IN THE WORLD AT A TIME.

(1) *"Two absolutely holy and perfectly enlightened Buddhas will not appear in a world simultaneously."*[1]

(2) *"This is an impossibility, an occurrance for which there can be no cause, that is one world two Arahat Buddhas supreme should arise at one and the same time—such a thing can in nowise be."*[2]

(3) *"When a perfect all-enlightened Buddha appears, no two Buddhas appear at the same time."*[3]

From what is quoted above it is apparent that according to the Buddhist scriptures, and the opinion of the Buddhist divines, it is impossible that two fully enlightened and inspired teachers can exist in a country at the same time.

In the days of Jesus, and in the same country of Judea in which Jesus lived and taught, there was another inspired teacher whose name was John the Baptist:—

(1) "And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then arose a question between some of John's disciples and the Jews about purifying And

---

(1) Anguttara Nikaya by Gooneratne. p. 39.
(2) S. B. E. Vol. XXXVI. Questions of King Milinda. part II. p. 47.
(3) The Life and Teachings of Buddha by Anagarika Dharmapala p. 84.

they came unto John, and said unto him, Rabbi, he, that was with thee beyond Jordan to whom thou barest witness, behold the same baptizeth, and all men come to him Christ)."[1]

(2) *Pharisees had heard that Jesus made and baptized more disciples than John."*[2]

Jesus himself admitted that John the Baptist was an inspired teacher, and

"more than a prophet."[3]

Contemporary with Shankaracharya, in the country of India, there was a teacher of equal note, named Kumarila Bhatta.

Hence neither Jesus nor Shankaracharya can be the Buddha Maitreya.

Mohammed was an inspired teacher, and he did not recognise any inspired teacher in his days as did Jesus, and hence he is the Buddha Maitreya.

---

(1) John. 3 : 23-6.
(2) John. 4 : 1.
(3) Matt. 11 : 9.

X

BUDDHAS ARE TEACHERLESS.

According to Milindapanha Buddhas are "self-dependent, teacherless, lonely, as one horn of a rhinoceros."[1]

Buddhas do not acquire spiritual knowledge from any

"HUMAN SOURCE"[2]

or

"traditional instruction."[3]

The Buddha Gautama is reported to have said:—

"I am not to be taught by any in the world."[4]

"Upaka, the naked ascetic"[5] asked the Buddha Gautama who his teacher was, the Buddha replied:—

"Self-taught; whom should I master call?
That which I know I learned of none,
My fellow is not on earth,
Of human or of heavenly birth."[6]

Shankaracharya had a spiritual teacher whose

---

(1) The Manual of Mystic by Woodward. p. 6. Foot Note.
(2) Romantic History of Buddha by Beal. p. 241.
(3) Sutta Nipata by Fausboll. p. 177.
(4) Udanavarga by Rockhill. p. 91.
(5) Mejhima Nikaya by Silacara. p. 153.
(6) *Ibid.* p. 154.

name was *"Govind Swami."*[1]

Jesus became enlightend after being baptized of John the Baptist:—

"It came to pass in those days, that Jesus came from Nazareth of Galilee, and *was baptized of John in Jordan.* And straight-way coming out of water, he saw the heavens opened, and the spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art My beloved son, in whom I am well pleased."[2]

It shall not, therefore, be wrong if we consider John the Baptist the spiritual teacher of Jesus. Jesus called him "more than a prophet."[3] The respect and honour of Jesus for John the Baptist can be very well gathered from the following words of Jesus:—

"Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist."[4]

It is written in the Gospel of Infancy that Jesus had a

"SCHOOL-MASTER, ZACCHÆUS."[5]

Mohammed had no creature for his teacher.

---

(1) Bharetyacharitambudhi. p. 453.
(2) Mark. 1 : 9-11.
(3) Matt. 11 : 9.
(4) Matt. 11 : 11.
(5) The Popular Life of Buddha by Lillie. p. 30.

The Koran is explicit on the point:—

"Believed therefore in God and His apostle, the illiterate prophet."[1]

"Illiterate" is the translation of the Arabic word "Omme," or "Ummi." According to Mr. Mohammed Ali, the translator of the Koran, "the Ummi Prophet conveys any one of the following three significances, viz.

(1) one who knows not reading or writing;
(2) one from among the Arabs; and
(3) one coming from Mecca."[2]

The word Ummi is from "Um" which means *"mother."*[3]

Therefore the word, Ummi, means one who is as *"teacherless"* as a new born child from his mother's womb.

There is evidence in the Koran that the prophet was unable to read and write before his call:—

"Thou couldst not read any book before this; neither couldst thou write it with thy right hand: then had the gain-sayers (justly) doubted (of the Divine original thereof)."[4]

There is evidence in the Koran that Mohammed did not receive any help from any creature in composing the Koran:—

(1) *"And the unbelievers say, This (Koran) is no other than a forgery which he hath contrived, and*

---

(1) VII. p. 160.
(2) Foot note. 950.
(3) Javahar-al-lughat. p. 37 ; and others.
(4) XXXIX. p. 391-2.

other people have assisted him therein: but they utter an unjust thing and a falsehood."[1]

(2) *"We (also) know that they say, Verily a (certain) man teacheth him (to compose the Koran). The tongue of (the person) unto whom they incline, is a foreign (tongue); but this, (wherein the Koran is written,) is the perspicuous Arabic tongue."*[2]

(3) *"But the Jews will not be pleased with thee, neither the Christians, until thou follow their religion: say, The direction of God is the (true) direction. And verily if thou follow their desires, after the knowledge which hath been given thee, thou shalt find no patron or protector against God."*[3]

(4) *"If thou follow their (Jews', Christians' and of others) desires, after the knowledge which hath been given thee, verily thou wilt become (one) of the ungodly."*[4]

. . . . . .

What is given above is sufficient to refute the view that Mohammed followed the instructions of the Jews or Christians, or other people, in composing the Koran.

In view of what is given above it is clear that neither Jesus nor Shankaracharya can be the Buddha Maitreya, as they were not *teacherless*. Mohammed is the Buddha Maitreya for he had no creature for his teacher.

---

(1) XXV. p. 353-4.
(2) XVI. p. 267.
(3) II. p. 18.
(4) II. p. 21.

XI.

A BO-TREE FOR EVERY BUDDHA.

According to Buddhist scriptures for every fully enlightened Buddha there is a terrestrial Bo-tree or Bodhi-tree:—

"I give a list of 7 Buddhas and their trees:—

Vipasi, Patala (Bignonia); Sikki, Pundrika (Lotus); Visvabhu, Sala (Shoria robusta); Karakchch 'handa, Saresha (Accaciasirisa); Kanakamuni, Udambra; Kasyapa, Nyagrodha (Banian tree); Sakyamuni, Asvatha (Ficus religiosa.)"[1]

The Bo-tree for the Buddha Maitreya is

"The tree of Dragon flower."[2]

According to Sanskrit English Dictionary by L. R. Vaidya the dragon flower is

"The Champak tree".

According to Watters this tree is

"Champac."[3]

I-tsing calls the Bo-tree of the Buddha Maitreya

"Naga tree."[4]

According to Sanskrit English Dictionary by L. R. Vaidya, the Naga Tree is

"Naga kesser tree."

According to some of the modern Buddhist scho-

---

(1) The Popular Life of Buddha by Lillie. p. 232.

(2) I-tsing by Takakusu. p. 213.

(3) Vol. II. p. 52.

(4) Takakusu. p. 213. foot note.

lars, the Bo-tree of the Buddha Maitreya is the
"Iron-wood tree."[1]

Iron-wood tree is the name "applied to a wide variety of trees."[2] *"Any tree with unusually hard or heavy wood,"*[3] can be called the Ironwood tree. Thus we cannot tell with certainly the name of the Bodhi tree of the Buddha Maitreya.

The name of the Bodhi tree of Mohammed at Hodebeyya also cannot be stated with certainty:—

(1) Sale, on the authority of several Arabic works considers it, *"an Egyptian thorn"*, or *"a kind of lote tree."*[4]

(2) According to Muslim it is
"Samorah," or "Shajar-Rizwan."

(3) According to Munjid it is
"Irak."

. . . . . .

The Koran gives this tree the name,
"Shajar."[5]

According to Arabic English Lexicon by Lane the word, Shajar, stands for *"any tree with a hard stem;"* hence we can say that the tree at Hodebeyya was a species of *Iron-wood tree.*

The view of Wahid-ul-zaman Khan, the translator

---

(1) M. B. J. 1929. p. 280.
(2) Webster.
(3) Chamber's Ency.
(4) P. 494. Foot note.
(5) XLVIII.

of Muslim, about this tree is:—

"The tree is now no more, as it was cut down by Omar, on learning that people used to gather round about it."[1].

In my opinion Mr. Wahid-ul-zaman is wrong in his opinion. The reason is easy to deduce from the following traditions:—

(1) "Saeed-bin-Mosaib relates:—My father was one of those who took **the oath of allegiance to the apostle of God under the tree;** he said, "When we came to pilgrimage next year, we could not identify the place of the tree; if you can, you know more (than I do)."[2]

(2) "Saeed-bin-Mosaib relates from his father '.....next year the companions (of the prophet) forgot (the tree, and could not identify it.)' "[3]

(3) "Saeed-bin-Mosaib relates:—I had seen the tree (of allegiance); when I came again there I could not identify it."[4]

Shankaracharya had no Bo-tree. There is no mention of the Bo-tree of Jesus in the Gospels. Hence neither Jesus nor Shankaracharya can be the Buddha Maitreya. As Mohammed had a tree which for some reasons given here and elsewhere, we call the Bo-tree, hence he is the Buddha Maitreya.

---

(1) M. Vol. V. pp. 2000-1.
(2) M. Vol. V. pp. 2000-2.
(3) *Ibid.* p. 2002.
(4) *Ibid.* p. 2002.

XII

THE MEETING UNDER THE BO-TREE.

According to some Buddhist works the Buddha Maitreya is to preach with great success under the Bo-tree.[1] Some of the pious Buddhists have expressed a wish to hear the Buddha Maitreya under this tree. I-tsing once expressed this desire:—

"Let me look for the first meeting under the tree of Dragon-flower to hear the deep rippling voice of the Buddha Maitreya."[2]

This meeting is clearly mentioned in the Koran:—

"Now God was well pleased with true believers **when they sware fidelity unto thee under the tree,** and He knew that which (was) in their hearts: wherefore He sent down on them **tranquillity of mind.**"[3]

"Tranquillity of mind" is nothing else but Nirvana.

We now give a description of the Bo-tree meeting according to some of the individuals who were present there:—

(1) "Abe Zobair relates.....'We took the oath of fidelity to him (the prophet). (At this time) Omar was holding him by the hand under the Samorah tree, we all took the oath of allegiance to him except

---

(1) Watters. Vol. II. p. 52.
(2) Takakusu. p. 213.
(3) XLVIII. pp. 494-5.

Jad bin Kais Ansari who hid himself under the stomach of his camel.' "[1]

(2) "Jabir relates:—On the day of Hodebeyya .....the apostle of God said, 'This day you are the best of all the people of the world.' If I had my eye-sight I would have pointed out this spot to you."[2]

(3) "Jabir relates:—The apostle of God said, 'None of those shall enter hell who sware fidelity to me under the tree.' "[3]

(4) "Mikal bin Yasar relates:—On the day (of the meeting under the tree) I myself saw the apostle of God receiving allegiance, and I was with-holding the branch of the tree from over his head..... We did not take the oath of allegiance (for fighting) unto death, but (we took the oath) for not deserting him."[4]

As no Bo-tree is known for Jesus and for Shankaracharya, hence the Bo-tree meeting for these is out of question. As a Bo-tree is known for Mohammed, and the meeting under this tree is famous in the history of Islam, hence he is the Buddha Maitreya.

---

(1) M. Vol. V. P. 2000.
(2) *Ibid.* pp. 2000-1.
(3) Ta. Vol. V. p. 85. A. T. & M. quoted.
(4) M. Vol. V. p. 2001.

XIII

THE VICTORY UNDER THE BO-TREE.

According to Buddhist scriptures Buddhas gain victory over the Evil under the Bo-trees. The Buddha Gautama gained victory over Mara, the Satan, under Ficus Religiosa, at Bodh-Gaya.

We read in the Gospels that Jesus was tempted of the Devil for "40 days."[1] From the account given in Luke it is clear that Jesus did not gain victory over the Devil. The Devil only "departed from him for a season"[2] after the struggle, unconquered.

We now come to the last scene of struggle between Jesus and the Devil, Mara. Jesus says to his disciples a little before his death:—

"Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me."[3]

According to Christian divines here Jesus calls Devil

'THE PRINCE OF THIS WORLD."

To avoid the ambiguity I give the interpretation of this passage, quoted above, by the Right Rev. W. Walsham. How D. D. :—

"The whole passage is as follows: Satan cometh

---

(1) Luke. 4 : 2.
(2) Luke. 4 : 13.
(3) John. XIV-30.

to put forth his strength against me, he cannot prevail against me, for he can find no sin in me. Nevertheless I shall suffer him to effect the death of my body in obedience to the will of the Father that I should die for the world, thus the whole world shall know that I love the Father."[1]

If the above interpretation is correct this conclusion is apparent:—

In his final struggle Jesus could not gain victory over Satan, but suffered martyrdom, and Mara remained the prince of this world as he was before.

St. Paul writes thus of the Devil:—

(1) **"the god of this world hath blinded the minds of them which believe not."**[2]

(2) **"the prince of the power of the air, the spirit that now worketh in the children of disobedience."**[3]

The victory of Mohammed, under the tree at Hodebeyya, is mentioned in the Koran:—

"Verily We have granted thee a manifest victory that God May forgive thee thy preceding and thy subsequent sin, and may complete His favour on thee and direct thee in the right way."[4]

This passage of the Koran breathes of the same spirit as the following words of the Buddha Gautama:

"Here have I loosed myself from the concourse of sorrows and have cast away the burden of them."[5]

---

(1) The Four Gospels.
(2) II. Cor. 4 : 4.
(3) Eph. 2 : 2.
(4) XLVII. pp. 492-3.
(5) Romantic History of Buddhu Beal. p. 237.

The victory of the prophet over Mara is very clearly mentioned in the Hadis literature:—

(1) The prophet. "Do not go to women when (their) husbands are absent, (and they are alone), for **Satan moves in the veins (or blood) of every mortal.**" The companions. "In your veins as well?"

The prophet. **"In my veins as well, but God's help has made me a conqueror over him, and he has submitted to me."**[1]

(2) "Aisha relates:—.....The apostle of God said, 'With every man there is a Satan.' I said, 'Is there one with you also?' (He replied), 'With me also there is one, **but God has made me victorious over him, and so he has submitted to me** .....'"[2]

There is no evidence to show that Shankaracharya was a conqueror of Mara. We have shown that Jesus could not conquer Mara. Hence neither Jesus nor Shankaracharya can be the Buddha Maitreya. Mohammed is the Buddha Maitreya for he is the conqueror of Mara, the victory being gained under the tree at Hodebeyya.

---

(1) Ta. Vol. III. p. 91.

(2) Ta. Vol. V. p. 21. A. and N quoted.

XIV

THE CELESTIAL BO-TREE.

Some works on Buddhism give an account of a Celestial Bo-tree.

(a) This tree is of huge dimensions.

(b) For every Buddha this Bo-tree is common.

(c) By this Bo-tree a Buddha is visited by the archangel, Brahma.

(d) After his enlightenment a Buddha looks at this Bo-tree with a fixed gaze.

(a)

HUGE DIMENSIONS.

"The night Buddha entered his mother's womb on the same night a huge white lotus, springing up from the waters and parting the earth 68 *millions of Yojanas* (a Yojana is the day's march of an army, 7 miles) rose up in the middle of the world of Brahma. *This Lotus only the Guide of men and Brahma are able to see.*"[1]

(1) "Mahomet was suddenly transported aloft to the Lotus tree called Sadaret, which flourishes on the right hand of the invisible throne of Allah. *The branches of this tree extend wider than the distance be-*

(1) Lalitvistara quoted in the Popular Life of Buddha by Lillie.

tween the sun and the earth."[1]

(2) "Abu Hurera relates:—

The apostle of God said, *'In paradise there is a tree under the shade of which a rider can travel for a hundred years.'* "[2]

(3) "Abu Saeed Khudri relates:—The apostle of God said, 'In paradise there is a tree (such) that a rider *can not cross its shade even in hundred years.*"[3]

(b)

THE COMMON BO-TREE.

"Bo-tree, the throne of the victories of all Buddhas .....where all the Buddhas have crushed the desire of the flesh and beyond this none can pass. no, not even if he were a Sakka himself."[4]

According to the Koran this is the *tree of the farthest limit,*

"BEYOND WHICH THERE IS NO PASSING."[5]

Sale gives this note:—

"This tree, say the commentators, stands in the 7th heaven, on the right hand side of the throne of

(1) Irving. p. 81.
(2) T. Vol. II. p. 199.
(3) *Ibid.*
(4) Jataka by Francis and Thomas. Vol. IV. p. 146-47.
(5) LIII. p. 508.

God, and is *the utmost bound beyond which the angels must not pass.*"[1]

"Ibn Abbas relates:—It is called *the tree of the farthest limit* for the knowledge of the angels ends there and none has passed beyond it save the apostle of God."[2]

(c)

THE VISIT OF BRAHMA.

Immediately after his enlightenment the archangel Brahma visited the Buddha Gautama by the Bo-tree.[3] The same thing happened to Mohammed, exactly like the Buddha Gautama.

The Koran runs thus:—

"He (the prophet) also saw him (archangel Gabriel) by the lote-tree beyond which there is no passing."[4]

(d)

THE BO-TREE GAZE.

"Then the World Honoured One, having risen from his lion throne, and gone out a short distance from the Bodhi tree, and sitting down with his legs crossed, re-

---

(1) P. 508 foot note.
(2) M. Vol. 1. p. 280.
(3) Majjhima Nikaya by Silacara. p. 151.
(4) LIII. p. 508.

mained immovable during other 7 days, **beholding the Bodhi tree without removing his eyes,** ..... in after times a tower was erected on this spot, and called **'Not lifting the eyes.'** "[1]

The Koran also speaks of the same thing of Mohammed:—

"He saw him another time by the lote-tree, beyond which there is no passing: near it is the garden of (eternal) abode. When the lote-tree covered that which it covered, (his) *eye-sight turned not aside, neither did it wander*: and he beheld (some) of the greatest signs of his Lord."[2]

The Bo-tree gaze of the prophet is mentioned in the Hadis literature:—

"Anas relates:—

The apostle of God said, *'When the command of God covered that tree, it became such that no creature can describe its beauty.'* "[3]

There being no celestial Bo-tree known for Shankaracharya, and for Jesus, hence neither of them can be the Buddha Maitreya. Mohammed is the Buddha Maitreya for the description of his celestial Bo-tree coincides with what is mentioned about this tree in the Buddhist scriptures.

---

(1) Romantic History of Buddha by Beal. p. 237.

(2) LIII. p. 508.

(3) M. Vol. I. P. 281.

XV

BUDDHAS AND SIGNS.

"After this, Bhagvat spoke to the venerable Subhuti, *'Wherever there is, O Subhuti, the possession of signs, there is falsehood; wherever there is no possession of signs, there is no falsehood. Hence the Tathagata is to be seen (known) from no signs as signs.'"*

"The Vagrakkhedika or Diamond Cutter."[1]

"Jesus had often appealed to the witness of his works in arguing with the unbelieving Jews,"[2] and was in "possession of signs":—

(1) "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."[3]

(2) "..... *the same works that I do, bear witness of me.*"[4]

(3) "..... *believe me for the very works' sake.*"[5]

"Jesus wrought his miracles with surprising frequency. The miracles as performed by Jesus, exceed thirty in number."[6] The signs that Jesus showed were a convincing proof to some of the Jews of his time that he was sent of God:—

(1) "There was a man of the Pharisees, named

---

(1) S. B. E. Vol. XLIX. p. 115.
(2) The Four Gospels by Rt. Rev. W. W. How. D. D.
(3) John. 10 : 37-38.
(4) John. 5 : 36.
(5) John. 14 : 11.
(6) Eadie. p. 440.

Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God: *for no man can do these miracles that thou doest, except God be with him.*"[1]

(2) "*How can a man that is a sinner do such miracles?*"[2]

(3) "*If this man were not of God, he could do nothing.*"[3]

(4) "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by *miracles and wonders and signs*....."[4]

(5) "*God also bearing them witness, both with signs and wonders, and with diverse miracles.*"[5]

Some of the modern Christians have a belief like some of the Jews of the time of Jesus:—

"The working of a miracle proves that the man who performed it is God's messenger, and speaks God's truth; for God works by him, and would not so lend His power to an impostor."[6]

In view of what the Buddha had said, the wonders, miracles, or signs that Jesus possessed, and performed in public to convince people of his Divine mission, are, in the opinion of a devout Buddhist quite sufficient to disqualify him from being the Buddha Maitreya.

---

(1) John. 3 : 1-2.
(2) John. 9 : 16.
(3) John. 9 : 33.
(4) Acts. 2 : 22.
(5) Hebrews. 2 : 4.
(6) Eadie. p. 440.

The attitude of Shankaracharya towards signs is not definitely known. It is said he had performed some wonderful supernatural works to convince his opponents. However we are leaving him out of consideration chiefly because "we know very little of Sankara's life story."[1]

I give two instances which clear up the position of Mohammed regarding miracles:—

(1) "The following miracles were demanded of Mohammed by Koreish as proofs of his mission,"[2] whereupon this passage is said to have been revealed:—

"And they say, We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth; or thou hast a garden of palm trees and vines, and thou cause rivers to spring forth from midst thereof in abundance; or thou cause the heaven to fall down upon us, as thou hast given out. in pieces; or thou bring down God and the angels to vouch (for thee); or thou hast a house of gold; or thou ascend by a ladder to heaven: neither will we believe thy ascending (thither alone); until thou cause a book to descend unto us, (bearing witness of thee), which we may read. Answer, **My Lord be praised! Am I (other) than a man, sent (as an apostle)?**"[3]

(2) ".....the Meccans required that Mohammed should either show them an angel descending from

---

(1) Sankara the Sublime by Dhirendra Pal. p. III.

(2) Sale. p. 281.

(3) XVII. p. 281.

heaven in their sight, or raise their dead fathers, that they might discourse with them, or prevail on God and His angels to appear to them in a body,"[1] whereupon this passage is said to have been revealed:—

"And though We had sent down angels unto them, and the dead had spoken unto them, and We had gathered together before them all things in one view; they would not have believed unless God had so pleased: but the greater part of them know (it) not."[2]

From the Koran it is clear that Mohammed was not in "possession of signs":—

(1) "They have sworn by God, by the most solemn oath, that if a sign came unto them they would certainly believe therein; **Say, Verily signs are in the power of God alone.**"[3]

(2) "They say, Unless a sign be sent down unto him from his Lord, (we will not believe). Answer, **Signs are in the power of God alone; and I am (no more than) a public preacher.**"[4]

(3) "The infidels say, Unless a sign be sent down unto him from his Lord we will not believe. **Thou art (commissioned to be) a preacher only, (and not a worker of miracles).**"[5]

Like the words of Buddha the Koran declares that none of the apostles had the power to work miracles:—

(1) "We have formerly sent apostles before thee

(1) Sale. p. 131.
(2) VI. p. 131.
(3) VI. p. 131.
(4) XXIX. p. 392.
(5) XIII. p. 240.

.....**and no apostle had (the power) to come with a sign, unless by the permission of God."**[1]

(2) "Their apostles replied unto them, We are no more than men like unto you; but God is bountiful unto such of His servants as He pleaseth: and *it is not in our (power) to give you a miraculous demonstration (of our mission), unless by the permission of God."*[2]

(3) "We have sent (a great number of) apostles before thee; (the histories of some) of whom We have related unto thee, and (the histories of others) of them We have not related unto thee; *but no apostle had the power to produce a sign, unless by the permission of God."*[3]

The Koran gives the reason why Mohammed was not in *"possession of signs"*:—

"Nothing hindered Us from sending thee with miracles, except that the former (nations) have charged them with imposture."[4]

The Koran gives several instances of what is stated above. We quote a few of them:—

(*a*) "We gave unto the tribe of Thamud, (at their demand), the she-camel visible (to their sight); *yet they dealt unjustly with her*: and We send not a prophet with miracles, but to strike terror."[5]

(*b*) "We heretofore gave unto Moses (the power

---

(1) XIII. p. 244.
(2) XIV. p. 246.
(3) XL. p. 762.
(4) XVII. p. 277.
(5) XVIII. p. 277.

of working) nine evident signs. And do thou ask the children of Israel (as to the story of Moses); when he had come unto them, and Pharaoh said unto him, Verily **I esteem thee, O Moses, to be deluded by sorcery."**[1]

(*c*) "And when Jesus the son of Mary said, O children of Israel, verily I (am) the apostle of God (sent) unto you.....and **when he produced unto them evident miracles, they said, This (is) manifest sorcery."**[2]

We do not wonder when we come across the remark of Bosworth Smith who wrote: "Mohammedanism is a system in many respects unique, but in none more so than in this, that of the great religions of the world, it does not, in its authoritative documents rests its claims to reception upon miracles."[3] **"There are some 17 places in the Koran in which Mohammed is challenged to work a sign, and he answers them all to the same effect,"**[4] **i.e. in the negative. Hence in view of what is stated above it is clear that Mohammed is the Buddha Maitreya, and not Jesus or Shankaracharya.**

---

(1) XVII. pp. 2823.

(2) LXI. p. 534.

(3) Mohammed and Mohammedanism. p. 156.

(4) *Ibid.* p. 158.

XVI.

THE TRUE MIRACLE.

(a) "And the Blessed One replied: **Is it not a wonderful thing, mysterious and miraculous to the worldling, that a sinner can become a saint, that he who attains to true enlightenment will find the path of truth and abandon the evil ways of selfishness? The Bhikshu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle.**"

(*b*) "On one occasion some of his adherents entreated the Buddha to permit his missionaries to work wonders, as that would elevate them in the eyes of others. The Buddha replied as follows: 'There are three kinds of miracles. The first is the miracle of power, in which extraordinary power is manifested, as in walking on water, exorcising devils, raising the dead, and so forth. When the believer sees such things his faith may become deepened, but it would not convince the unbeliever, who might think these things are done by the aid of magic. I therefore see danger in such miracles, and I regard them as shameful and repulsive. The second is the miracle of prophecy, such as thought-reading, sooth-saying, fortune-telling, etc. Here also there would be disappointment, for these too in the eyes of the unbeliever would be no better than extraordinary magic. **The last is the miracle of instruc-**

---

(1) The Gospel of Buddha by Carus. p. 151.

tion. When any of my disciples brings round a man by instruction to rightly employ his intellectual and ethical powers, that is the true miracle.' "[1]

Mohammed was conscious that he was given the true miracle, the miracle of instruction. His instruction is the Koran, and it speaks of itself:—

(1) *"Say, Verily, if men and genii were purposely assembled, that they might produce (a book) like this Koran, they could not produce (one) like unto it, although the one of them assisted the other."*[2]

(2) "If ye be in doubt concerning the revelation which We have sent down to Our servant, produce a chapter like unto it, and call upon your witnesses besides God, if ye say truth. *But if ye do (it) not, nor shall (ever be able to) do (it)*, justly fear the fire whose fuel is men and stones, prepared for the unbelievers."[3]

The Koran calls its verses *signs*:—

(1) When Our evident *signs* are recited unto them they who hope not to meet Us (at resurrection), say, Bring a different Koran from this or make some change therein."[4]

(2) "(The unbelievers) say, Unless he comes unto us with a sign from his Lord, (we will not believe on him). *Hath not a plain declaration come unto them of that which (is contained) in the former volumes (of*

---

(1) The Essence of Buddhism by Narasu. pp. 51-2. Kevadda Sutta quoted.

(2) XVII. p. 281.

(3) II. p. 4.

(4) X. p. 200.

scripture, by the revelation of the Koran) ?"[1]

(3) *"Thus do We send down* (*the Koran*) *being evident signs."*[2]

(4) "The same (the Koran is) *evident signs."*[3]

. . . . . .

"Mohammed's opponents answered this by requiring him to work a miracle in proof of his Divine mission, but he refused saying that he was sent to preach the truth, and not to work miracles, appealing at the same time, to the Koran, he challenged his adversaries to produce any work that could rival it in beauty and sublimity. No proof has been adduced that Mohammed at any time descended to any artifices or pseudo miracles to enforce his doctrines or to establish his apostolic claims. He appears on the contrary to have relied entirely upon reason. . . . . ."[4]

The prophet himself gave out that he was given the Koran as a sign:—

(1) "Abu Hurera relates:—The apostle of God said, 'Every apostle was given the same signs that were given to the apostle before him, and people believed on them. *But the sign given to me is the Koran* that God of power and glory has revealed to me. . . .' "[5]

(2) "Abu Hurera relates:—The apostle of God

---

(1) XX. p. 315.

(2) XXII. p. 328.

(3) XXIX. p. 392.

(4) The Apology for Mohammed and Koran by Davenport. p. 19.

(5) M. Vol. 1. P. 256.

said, *'Among the apostles there is none who is not given miracles in order to make people believe on him, and I am being given the revelation sent down by God.....'*"[1]

Neither Jesus nor Shankaracharya calls his instruction a sign, but Mohammed who is the Buddha Maitreya, calls his instruction a sign.

---

(1) Ta. Vol. V. p. 34. B. and M. quoted.

XVII.

THE NECK-BONE OF BUDDHAS.

". . . . . the Blessed One. . . . . gazed at Vesali **with an elephant look.**"[1]

"The Buddhas were accustomed, says Buddha-Ghosha, on looking backwards **to turn the whole body round as an elephant does;** because the bones in their neck were firmly fixed, more so than those of ordinary men."[2]

"The neck-bone of all Buddhas is not like the links of a chain but consists of one single solid bone; hence when they wish to consider some object lying behind them, they cannot turn their heads backward, but the whole body, like that of an elephant, must follow the same motion."[3]

There is clear evidence that Mohammed had such a neck-bone, and behaved like Buddhas:—

"If he turned in conversation towards a friend, he turned not partially, but with his full face, and his whole body."[4]

Ali, the fourth Caliph, describes the prophet:

". . . . . *When he would look this side or that side he would turn his whole body round."*[5]

---

(1) S. B. E. Vol. XI. p. 64.

(2) *Ibid.* P. 64. foot note.

(3) The Legend of Gaudama by Bigandet. Vol. II. p. 35.

(4) The Life of Mohammad by Sir William Muir. pp. 511-12.

(5) Ta. Vol. VI. p. 99. T. quoted.

Once Ibn Abbas was going with the prophet, and they passed by a graveyard, and he relates:—

"The apostle of God..... **turned round towards them (the buried) with his face,** and said. 'O ye dwellers of the tombs....."[1]

There is an evidence of another kind. If a man possessing a neckbone like that of Buddhas were to bend down, his neck, back, and head must be in one straight line. The prophet was observed bending down during the prayer by his companions, and his head, the neck, and the back were found colinear. One of his companions, Abu Homaid Saaidi, relates that during the kneeling position in prayer the prophet **"kept his neck in mid-position, he would neither lower down his head, nor keep it raised up (above the neck.)"**[2]

Mr. Abul Hasan Mohammed Mohi-Uddin, the Judge of the High Court, of His Exalted Highness the Nizam of Hyderabad, considers by these words that during the kneeling position the head of the prophet remained *"in one straight line with his back."*[3]

There is no evidence to show that Jesus or Shankaracharya had neck-bones like those of Buddhas, and hence neither can be the Buddha Maitreya. Mohammed had his neckbone like those of Buddhas, and hence he is the Buddha Maitreya.

---

(1) Ta. Vol. VI. p. 84. T. quoted.
(2) Ta Vol. III. p. 196-7 B. T. and A. quoted.
(3) Ta. Vol. III. p. 197. foot note.

ISLAMIC SERIES, UNIFORM WITH THIS VOLUME.

1. Muhammad in the Quraan by SMA.

(A unique study of the Quraan, an indispensible book for a student of Islam).

2. Muhammad in the Bible by Revd. Benjamin David Kaldani, D. D.

(Biblical prophecies, made clear and unambiguous by one who is entitled to speak on the subject).

3. Muhammad in the Hadees by Mirza Abul Fadhl, PH.D. or the sayings of Muhammad recorded in traditions. Nothing has been left over which has the stamp of authenticity.

4. The Preaching of Islam by T. W. Arnold. (The third edition of the book, now rare and out of print).

5. The Polity of Islam by D. B. Macdonald, D.D. (A history of Islamic theology, jurisprudence and constitutional theory.)

Other books of the series in preparation.

ABBAS MANZIL LIBRARY,
Allahabad—(3).

Printed by B. P. Thakur, at the Leader Press, Allahabad.

DATE DUE

GAYLORD

PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall

GTU Library
3 2400 00732 0058

OT54
V66
Vidyarathi, A
Muhammad in Parsi, Hindoo and Buddhist scriptures
H
OT54
V66
41676